

# THE PLAINE MANS

Path-way to Heauen.

Wherein euery man may clearely see, whether  
he shall be saued or damned.

*Set forth Dialogue-wise, for the better under-  
standing of the simple.*

By ARTHUR DENT, Preacher of the word of  
God, at South-Shoobery in Essex.

The seuenth Impression.

Corrected and amended, with a Table of all the princi-  
pall matters: and three Prayers, necessary to be vsed  
in priuate families, herunto added.

*Euery morning the Lord bringeth his iudgement to light,  
he faileth not: but the wicked will not learne to be asha-  
med. Zeph. 3. 5.*



AT LONDON  
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# The Contents of this Dialogue.

*First, it sheweth mans miserie in nature, with the  
meanes of recouery.*

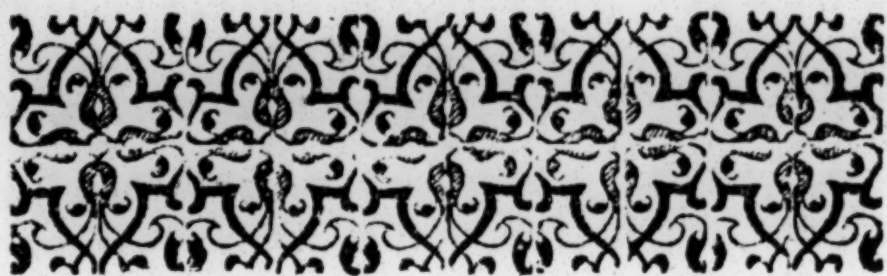
*Secondly, it sharply inueigheth against the iniqui-  
tie of the time, and common corruptions of the  
world.*

*Thirdly, it sheweth the markes of the children of  
God, and of the Reprobates, with the apparant  
signes of saluation, and damnation.*

*Fourthly, it declareth how hard a thing it is to  
enter into life: and how few shall enter.*

*Fiftly, it layeth open the ignorance of the world,  
with the obiections of the same.*

*Last of all, it publisheth and proclaimeth the sweete  
promises of the Gospell, with the abundant mer-  
cie of God, to all that repent, belecue, and truely  
turne vnto him.*



TO THE RIGHT WORSHIP-  
full Sir *Iulius Caesar* Knight, one of the  
*Masters of the Requests to the Kings Ma-*  
*iestie, Iudge of the high Court of*  
*Admiralty, and Master of S. Katherines;*  
*A. D. wisheth all good things in*  
*Christ Iesus.*



Having finished (Right  
Worshipful) & made rea-  
die for the presse this little  
Dialogue: I bethought me  
(sith the common man-  
ner of all, that write anie  
Bookes in this age, is, to dedicate the  
same to one or to other of great place) to  
whom I might dedicate these my poore  
labours. At last I did resolue with my  
selfe, none to be more fit then your Wor-  
ship: both in regard of some affinitie in  
the flesh, as also because of those mani-  
fold good parts, wherewith the Almighty



### *The Epistle*

hath endued you. Hauing therefore none other thing to present your Worship withall (in token of a thankfull heart for your curtesies shewed towards me) behold, I doe here send vnto you this third fruite of my labours now published. Most humbly beseeching you to take it in good worth: not weighing the valew of the thing, which is of no value, but the simple & good mind and meaning of the giuer. This worke doth sharply reprocue and euict the world of sinne; and therefore is like to find many deadly enemies, which with cruell hatred will most eagerly pursue it vnto death. *Zoilus* also and his fellowes, I knowe, will bitterly carpe at it. Therefore it flieth vnto your Worship for protection, and humbly desireth to take Sanctuarie vnder your wings. Wherefore I humblie intreat you to take vpon you the patronage and defence of it: that by your meanes it may be deliuered both from the calumnious obloquies of euill disposed persons, and also from  
the

*Dedicatorie.*

the worlds malignitie; so as it may take no iniury. And concerning this little volume, the summe of the matter of it you shall finde in the Epistle to the Reader. As concerning the manner, heere is no great matter in learning, wit, arte, eloquence, or ingenious inuention: (for I haue herein speciallie respected the ignorant, and vulgar sort, whose edification I doe chiefly ayme at) yet somewhat there is, which may concerne the learned, and giue them some contentment. Whatsoever it be, I leaue it with your Worship, beseeching you to giue it entertainment. And so I doe most humblie take my leaue: commending both your selfe, your good wife, and your whole familie to the mercifull protection of the euerliuing God. From *South-Shoobery in Essex*, April. 10. Anno Dom. 1601.

*Your Worships to commaund  
in the Lord,*

*Arthur Dent.*





## The Epistle to the Reader.



Entle Reader, seeing my little Sermon of Repentance some few yeares since published, hath been so well accepted of: I haue, for thy further good, published this Dialogue, being the third fruit of my labour: wishing to it the like successe; that God thereby may haue the glory, and thou who art the Reader comfort. I haue, in one part of this Dialogue, produced some of the auncient writers, and some of the wise Heathen also, to testifie vpon their oath in their owne language, and to beare witnesse of the vglinesse of some vices, which wee in this age make light of: which I wish may not be offensive to any. In other parts of this worke, I do in a manner relinquish them. But in this case, I haue in my weak*e* iudgement, thought them to be of some good vse, to shew forth thus much; that if wee doe not in time repent, forsake our sinnes, and seeke after God, both the auncient Christian Fa-  
thers

## The Epistle to the Reader.

thers (whose eyes sawe not that wee see, nor their eares heard that we heare) yea the verie Heathen also shall rise vp in iudgement against vs. Let none therefore stumble at it. But if any do, let them remember I am in a Dialogue, not in a Sermon. I write to all of all sortes: I speake not to some fewe of one sort. But that which is done herein, is not much more then that of the Apostle; (As some of your owne Poets haue said. Act. 17.) which is warrantable. One thing deare Christian, I pray thee let mee beg of thee; to wit, that thou wouldest not reade two or three leaues of this Booke, and so cast it from thee: but that thou wouldest reade it throughout euen to the end. For I doe assure thee, if there be anything in it worth the reading, it is bestowed in the latter part thereof, and most of all towards the conclusion. Be not discouraged therefore at the harshnesse of the beginning: but looke for smoother matter in the midst, and most smooth in the perclose and wind-up of all. For this Dialogue hath, in it, not the nature of a Tragedy, which is begunne with ioy, and ended with sorrow: but of a Comedie, which is begun with sorrowe, and ended with ioy. This booke medleth not at all with any controuersies in the Church, or anything in the state Ecclesiasticall, but onely entreth into a controuersie with Sathan and sinne. It is contriued into sixe principall heads. First, it sheweth mā's misery



## The Epistle to the Reader.

*in nature, with the meanes of reuerie. Secondly, it sharply inueigheth against the iniquitie of the time, and common corruptions of the world. Thirdly, it sheweth the markes of the children of God, and of the reprobates; together with the apparant signes of saluation and damnation. Fourthly, it declareth how hard a thing it is to enter into life: and how fewe shall enter. Fifthly, it layeth open the ignorance of the world, with the obiections of the same. Last of all, it publisheth and proclaimeth the sweete promises of the Gospell, with the abundant mercie of God, to all that repent, beleene, and truly turne vnto him. The Author of all blessing giue a blessing vnto it. The God of peace, which brought againe from the dead our Lord Iesus, the great sheepeheard of the sheepe, through the blood of the euerlasting covenant, make vs perfect in all good workes, sanctifie vs throughout, amend all our imperfections, and keepe vs blamelesse vntill the day of his most glorious appearing, Amen.*

Thine, in the Lord,

A. D.



# The plaine mans pathway to Heauen.

## *Interlocutors.*

Theologus, a *Diuine.*

Philagathus, an *honest man.*

Afunetus, an *ignorant man.*

Antilegon, a *cauiller.*

## *Philagathus.*



E L met, good Maister  
*Theologus.*

Theol. What mine old  
friend, *Philagathus*? I am  
glad to see you in good  
health.

*Phila.* Are you walk-  
ing, Sir, here all alone in  
this pleasant meadow?

Theol. Yea: for I take some pleasure at  
this time of the yeare to walke abroad in the  
fieldes for my recreation, both to take the fresh  
aire, and to heare the sweet singing of birds.

*Phila.* Indeede Sir, it is very comfortable,  
especially now in this pleasant moneth of  
May: and thanks bee to God, hitherto wee  
haue had a very forward spring, & as kinde-  
ly a season as came this seauen yeares.

B

Theol.



Theol. God doth abound towarde vs in mercies. Oh that wee could abound towarde him in thank-giving.

*Phi.* I pray you sir, what a clock hold you it?

Theol. I take it to bee a little past one : for I came but euen now from dinner.

*Phila.* But behold, yonder commeth two men towards vs : What be they I pray you?

Theol. They bee a couple of neighbours of the next Parish : the one of them is called Asunctus, who in very deepe is a very ignorant man in Gods matters : and the other is called Antilegon, a notable Atheist, a caniller against all goodnesse.

*Phila.* If they be such, it were good for vs to take some occasion to speak of matters of religion : It may be we shall do the some good.

Theol. You haue made a good motion : I like it well. If therefore you will minister some matter, and mone some questions, I will be readie to answer in the best sort I can.

*Phi.* But stay sir, lo here they come vpon vs.

Theol. Welcome neighbours, welcome. How doe you Asunctus, and you Antilegon?

*Asune.* Well, God bee thanked : and we are glad to see your maister ship in good health.

Theol. What make both of you here at this time of the day? There is some occasion I am sure dealweth you this way.

*Asune-*

*Asune.* In deede sir, we haue some little busines: for we came to talke with one of your Parish, about a Cow we should buy of him.

*Theol.* Hath my neighbour a Cow to sell?

*Antilegon.* We are told he hath a very good one to sell: but I am afraide at this time of the yeare, we shall finde deare ware of her.

*Theol.* How deare? What doe you thinke a very good Cow may be worth?

*Antile.* A good Cow indeed, at this time of the yeare, is worth very neere foure pound, which is a great price.

*Theol.* It is a great price indeed.

*Phila.* I pray you *M. Theologus*, leaue off this talking of kine, and wordly matters: and let vs enter into some speech of matters of religion, whereby we may doe good, & take good, one of another.

*Theol.* You say well: but it may bee these mens busines requireth haste, so as they can not stay.

*Asune.* No sir, wee are in no great haste, we can stay two or three houres, for the dayes are long: if we dispatch our busines by night, it will serue our turne well enough.

*Theol.* Then if it will please you to walke to yonder Oke Tree, there is a goodly Arbour, and handsome seates, where wee may



all sit in the shadow, and conferre of heauenly matters.

*Asune.* With a good will, Sir.

*Phila.* Come then let vs go.

*Asune.* This is a goodly Arbour indeed, and heere be handsome seates.

*Theo.* Sit you all downe, I pray you. Now friend Philagathus, if you haue any questions to moue of matters of Religion, we are all ready to heare you.

*Phila.* It may be these men are somewhat ignorant of the very principles of Religion: and therefore I thinke it not amisse to begin there, & so to make way for further matters.

*Theol.* I pray you do so then.

*Phila.* First, then I demand of you, in what state all men are borne by nature?

*Theol.* In the state of condemnation, as appeareth, *Ephe. 2. 3.* We are by nature the children of wrath as well as others. And againe it is written, Behold I was borne in iniquitie, and in sin hath my mother conceived me.

*Phila.* Is it euery mans case? Are not Dukes and Nobles, Lords and Ladies, & the great Potentates of the earth exempted from it?

*Theol.* No surely, it is the common case of all, both high and low, rich and poore, as it is written: What is man that hee should bee cleane

*Psal. 52. 5.*

*Iob. 15. 14.*

cleane, and he that is borne of a woman, that he should be iust?

*Philaga.* From whence commeth it, that all men are borne in so wofull a case?

*Theol.* From the fall of Adam: who thereby hath not onely wrapt himselfe, but all his posteritie, in extreame and vnspeakeable miserie: as the Apostle saith, By one mans disobedience, many were made sinners: and by the offence of one, the fault came on all men to condemnation. Rom 5.18.

*Phi.* What reason is there that we all should thus be punished for an other mans offence?

*Theol.* Because wee were then all in him, and are now all of him: that is, wee are so descended out of his loynes, that of him wee haue not only receiued our naturall and corrupt bodies, but also by propagation haue inherited his soule corruptions, as it were by hereditary right.

*Phila.* But forasmuch as some haue dreamed that *Adam* by his fall hurt himselfe only, and not his posteritie; and that we haue his corruption deriued vnto vs by imitation, & not by propagation: Therefore I pray you shew this more plainly.

*Theol.* Euen as great personages, by committing of treason, doe not onely hurt themselves,



selues, but also staine their blood, and disgrace their posteritie : for the childezen of such Nobles are disinherited, whose blood is attainted; till they bee restozed againe by act of Parliament. Euen so our blood being attainted by Adams transgression, we can inherite nothing of right, till we be restozed by Christ.

*Phila.* Doth this hereditarie infection, and contagion, ouer-spread our whole nature?

*Theol.* Yes truely, it is vniuersall, extending it selfe thzoughout the whole man, both soule, and body, both reason, vnderstanding, will and affections : for the Scriptures auouch, that we are dead in sinnes and trespasses.

Ephes. 2. 1.  
Col. 1. 21.  
Col. 2. 13.

*Phila.* How vnderstand you that?

*Theol.* Not of the deadnesse of the bodie, or the naturall faculties of the soule, but of the spiritorall faculties.

*Phila.* Did Adam then loose his nature, and destroy it by his fall? or is our nature taken away by his fall?

*Theol.* Not so. Our nature was corrupted thereby, but not destroyed : for still there remaineth in our nature, reason, vnderstanding, will, and affections, and we are not as a blocke, or a stocke : but by Adams disobedience wee are blemished, maimed, and spoyled of all abilitie to vnderstand aright, or to will and doe aright

**aright.** As it is written: Wee are not sufficient of our selues, to thinke any thing as of our selues: but our sufficiencie is of God. **And againe,** It is God which worketh in you both the will and the deede; even of his good pleasure. **And as concerning the other point** S. James saith, That all men are made after the similitude of God: meaning thereby, that there remaine some reliques and parts of Gods Image, even in the most wicked men: as reason, vnderstanding, &c. so that our nature was not wholly destroyed.

1. Cor. 3. 9.

Phil. 2. 13.

James 3. 9.

*Phila.* Then you thinke there bee some sparks and remnants left in vs still of that excellent Image of God, which was in our first creation.

*Theol.* I think so indeed: and it may plainly appeare vnto vs in the wise speeches and writings of heathen Poets and Philosophers: in all which wee may, as by certaine ruines, perceiue what was the excellent frame and building of mans creation.

*Phila.* Can a man please God in any thing which he doth, so long as hee continueth in the state of nature?

*Theol.* No, not in any thing: for till wee bee in the state of grace, even our best actions are sinfull: as preaching, prayer, almes-deeds, &c. As it is written: Who can bring a cleane thing

Iob. 14. 4.



Rom. 8.8.

Mic. 7.16.

out of that which is vncleane? *Iob. 14.4.* The Apostle also saith, They which are in the flesh cannot please God: that is, such as are still in their naturall corruption. And our Lord Jesus himselfe saith: Doe men gather Grapes of thornes, or Figges of thistles? Meaning thereby, that mere naturall men can bring forth no fruites acceptable to God.

*Phila.* This is a very harsh and hard saying. I pray you for my further instruction, make it more plaine.

*Theol.* Men in the state of nature may doe those things which of themselves are good, but they doe utterly faile in the manner of doing them: they do them not as they should be done: that is, in faith, loue, zeale, conscience of obedience, &c. neither yet with any cheeresulnes, delight or feeling, but even as it were, forcing themselves to doe the outward actions. Thus did Cain sacrifice, the Pharisees pray, Ananias and Saphyra giue almes, and the Jewes offer vp their oblations and burnt offerings.

*Phila.* Haue men any true sight, or liuely and sound feeling of this miserie and wofull estate, so long as they be meerely naturall?

*Theol.* No surely, but are altogether blinded and hardened in it, being nothing desirous to come out of it, but doe greatly please themselves in it, and can hardly bee perswaded that they

they are in any such wofull case: as appeareth plainly in the example of that Ruler, who being commanded or rather required of our Saviour Christ to keepe the Commandements, answered: All these haue I kept from my youth. And againe, although the Church of Laodicea was wretched, miserable, poore, blind and naked: yet she thought her self rich, encreased with goods, and wanting nothing. It followeth then, that so long as men are in the state of nature, they haue no true sight and feeling of their misery.

Luke 18. 28.

*Phila.* Do you not think, that al men being meerly natural, are vnder the curse of the law?

*Theol.* Yes certainly: and not only so, but also vnder the very tyzanny and Dominion of Satan, though they know it not, see it not, feele it not, or perceiue it not: for all that are not in Christ, are vnder the curse of the Lawe, and the power of darkenes and the deuill, as appeareth *Ephes.* 2. 2. where the Diuel is called the Prince that ruleth in the aire, euen the spirit that now woꝝketh in the childeꝛen of disobedience. In another place, he is called the God of this woꝝld, who blindeth the eyes of all vnbelieuers. And againe it is said, that all men naturally are in his snare, being taken captiue of him at his will.

2. Cor. 4. 4.

2. Tim. 2. 26.

*Phila.* Fewe will bee perswaded of that: they will



will say, they defie the Diuell, & thanke God they were neuer troubled with him.

**Theol.** Their hot wordes do nothing amend the matter : for the Diuell is no moze driven away with wordes then with holy water : but he sitteth in the tongues and mouthes : nay possesseth the very hearts and intrals of thousands which say they defie him, and are not troubled with him, as appeareth manifestly by their particular actions, and the whole course of their life.

**Phila.** Me thinks, if the diuel do so inwardly possesse the hearts & consciences of men, they should haue some sight and feeling of it.

**Theol.** The working of the diuell in mens soules (being an inuisible spirit) is with such unconceiueable sleight and crafty conueiance, that men in the estate of nature cannot possibly seele it, or perceiue it : for how can a blind man see, or a dead man seele?

**Phila.** Shew this more plainly.

**Theol.** Euen as a craftie juggler doth so prestigiante and blinde mens outward senses by the delusions of Sathan, that they thinke they see that which they see not, and seele that which they seele not : Euen so the diuell doth so delude and bewitch our inward senses, and the natural faculties of our soules, that wee hauing a myste cast before our eyes, thinke wee are that which  
wee

we are not, see that which we see not, and feel that which we feel not. For the deepe cunning of Sathan lieth in this, that he can glue vs our deaths wound, and we shall neuer know who hurt vs.

*Phila.* Fewe will beleeue this to be true.

*Theol.* True indeed: for fewe will beleeue the Scriptures: fewe will beleeue this, because fewe feel it: where it is not felt, it can hardly be beleeued: onely the elect do feel it, and therefore only the elect do beleeue it. As for all others, they are the very pzentises and bondslaves of the diuel, which is a thousand times worse then to be a Galley-slave.

*Phil.* How long do men continue in this wooll state of nature, being vnder the curse of the law, and the very slavery of Sathan & sin?

*Theol.* Will they bee regenerate and borne againe, and so brought into the state of grace: as our Lord Jesus saith, Except a man bee borne Iohn 3. againe, he cannot see the kingdome of God.

*Phila.* Do not many die & depart this life, before they be borne againe, & consequently before they be brought into the state of grace

*Theol.* Yes no doubt, thousands: for many live fortie or threescore yeares in this world, and in the ende die, and goe out of this life, before they knowe wherefore they came into it: as it is written, My people perish for want Hos. 4. 6.  
of



of knowledge.

*Phila.* What may we thinke of such?

*Theol.* I quake to speake what I thinke: for surely I doe not see how such can bee saued. I speake not now of infants & childzen, whereof some no doubt are saued by vertue of the promise & couenant, though the election of grace.

*Phil.* It seemeth the that you think none can be saued, but those onely which are borne

*Theol.* I thinke so indeede. (againe.

*Phil.* I pray you tel me what that same regeneration & new birth is, wherof you speake?

*Theol.* It is a renewing and repairing of the corrupted and decayed estate of our soules.

*Rom. 12. 2.* As it is witten, Be ye changed by the renew-  
*Eph. 4. 13.* ing of your mind. And againe, Be renewed in the spirit of your mind.

*Phila.* Explaine this more fully.

*Theol.* Euen as the wilde Olive retaineth his old nature, till it bee grafted into the sweete Olive, but afterward is partaker of a new nature: so we, till we bee grafted into Christ, retain our olde nature, but afterward are turned into a new nature, as it is witten: If any man be in Christ, he is a new creature.

*Phila.* I vnderstand not what you say.

*Theol.* You must know this, that as there is a naturall birth of the whole man: so there is also a spirituall birth of the whole man.

*Phila.*

*Phila.* How is that?

*Theol.* When as the naturall faculties of the soule, as reason, vnderstanding, will and affections, and the members of the body also, are so sanctified, purged and rectified by grace, that we vnderstand, wil, and desire that which is good.

*Phila.* Cannot a man will and desire that which is good, before he be borne againe?

*Theol.* No moze then a dead man can desire the good things of this life. For mans will is not free to consent vnto good, till it bee enlarged by grace: and an vnregenerate man doth sinne necessarily, though not by constraint. For mans will is free from constraint (for it sinneth of it selfe) but not from thraldome vnto sin.

*Phila.* You speake, as if a man could doe no other but sin, till the new worke be wrought in him.

*Theol.* That is mine opinion indeede: for a man and his flesh are all one, till he be regenerate: they agree together like man and wife, they ioyne together in all euill, they liue and die together: for when the flesh perisheth, the man perisheth.

*Phila.* Is not this regeneration a changing, or rather destroying of humane nature?

*Theol.* Nothing lesse: It is neither an abolishing, nor chaunging of the substance of body or soule, or any of the faculties thereof: but  
only



onely a rectifying and repairing of them by removing the corruption.

*Phila.* Is then our naturall corruption so purged and quite remoued by the power of grace, as that it remaineth not at all in vs, but that we are wholly freed of it?

*Theol.* Not so. For the reliques and remnants of our old nature, which the scripture calleth the olde man, do hang about vs, and dwell in vs, euen vntil our dying day: as it is plainly proved in the ten last verses of the seauenth to the Romans.

*Phila.* Then you affirme that this new man, or new worke of grace and regeneration, is vnperfect in this life.

*Theol.* Yea. For the new creature, or new worke of grace, can neuer be fully fashioned in this life: but is alwayes in fashioning. And as our faith and knowledge in this life are vnperfect: so is our regeneration and sanctification.

*Phila.* You said before that the regeneration or new birth is of the whole man: which speech seemeth to imply, that the new worke of grace is entire and perfect.

*Theol.* You mistake the matter. For although the new birth is vniuersall, and of the whole man: yet it is not entire, perfect, pure, and without mixture of corruption. For it is writtens The flesh lusteth against the spirite, and the spirit

spirit against the flesh. The Apostle also prayeth, that the Thessalonians may bee sanctified throughout, in spirit, soule, and body.

*Phila.* This seemeth very obscure: I pray you make it more plaine.

*Theol.* You must note this, that the newe worke, and the olde flesh and spirit, grace & corruption, are so intermingledly ioyned together in all the faculties of the soule and bodie, as that the one doth euer fight against the other.

*Phila.* But tell me, I pray you, how you vnderstand this intermingling of grace & corruption in the soule? Do you meane, that grace is placed in one part of the soule, and corruption in another, so as they be sundred in place?

*Theol.* No, that is not my meaning: but this, that they are ioyned and mingled together (as I said) in and throughout the whole man. For the minde, or vnderstanding part, is not one part flesh, and another part spirit: but the whole minde is flesh, and the whole minde is spirit, partly one, and partly another. The same is to be said of the will and affection.

*Phila.* I pray you expresse it more plainly.

*Theol.* Euen as the ayre in the dawning of the day, is not wholly light, or wholly darke, as at mid night, or at noone-day; neither is it in one part light, in another part darke: but the whole aire is partly light, and partly darke  
through.



throughout : and as in a vessell of luke-warme water , the water it selfe is not onely hote, noz onely colde, but heate and cold are mixed together in euery part of the water : so is the flesh and the Spirit mingled together in the soule of man. And this is the cause why these two contrarie qualities fight together.

*Phila.* Out of doubt this doctrine of regeneration is a very great mysterie.

*Theol.* Yes certainly : it is a secret of secrets, which y<sup>e</sup> wise of this world cannot comprehend.

*Phila.* Some thinke, that curtesie, kindnesse, good nurture, good nature, and good education, are regeneration, and that courteous and good natured men must needs be saued.

*Theol.* They are greatly deceiued : for these things do not necessarilie accompany saluation, but are to be found in such as are altogether prophane, and irreligious : yet wee are to loue such good outward qualities, and the men in whom we finde them.

*Phila.* What say you then to learning, wit, and policie? are not these things of the essence of religion, and proue a regeneration?

*Theol.* No, no : for they be externall gifts, which may bee in the most wicked men, as in Papists, Heathen Poets, and Philosophers : yet wee are greatly to reuerence learned and wise men, although the newe and inward

ward worke be not as yet wrought: for that is onely of God, that is from above.

*Phila.* The common people doe attribute much to learning & policie: for they wil say, Such a man is learned & wise, and knoweth the Scripture as well as any of them all, and yet he doth not thus and thus.

*Theol.* It is one thing to know the History and Letter of the Scriptures, and another thing to beleue and feele the power thereof in the heart, which is onely from the sanctifying Spirit, which none of the wise of this world can haue.

*Phila.* It is a common opinion, that if a man hold the truth in iudgement, be no Papist, or heretike, but leadeth an honest ciuill life, then he must of necessitie be saued.

*Theol.* That followeth not: for many come so farre, which yet notwithstanding haue not the inward touch.

*Phila.* That seemeth strange. For many wil say, As long they be neither whore nor theef, nor spotted with such like grosse sinnes, they trust in God they shall be saued.

*Theol.* They erre, not knowing the Scriptures. For many thousands are in great danger of losing their soules for ever, which are free from such notorious and horrible vices: nay, many which in the world are counted good honest



honest men, good true dealers, good neighbors,  
and good Towne-men.

*Answere.* I pray you Sir, giue me leaue a litle. I haue heard all your speech hitherto, and I like reasonably well of it: but now I can forbear no longer, my conscience vrgeth me to speake. For me thinkes you go too farre, you goe beyond your learning in this, that you condemne good neighbors, & good townsmen. You say, many such men are in daunger of loosing their soules: but I will neuer beleue it while I liue. For if such men bee not saued, I cannot tell who shall.

Math. 5.

Acts 17.12.

Theol. But you must learne to know out of the scriptures, that all out-ward honestie and righteousness, without the true knowledge and inward feeling of God, auaieth not to eternall life. As our Saviour Christ saith: Except your righteousness exceed the righteousness of the Scribes & Pharisees, ye cannot enter into the kingdome of heauen. It is also written, that when Paul preacheth at Berea, many honest men and honest women did beleue: that is, such as were outwardly honest, or honest to the world-wardly only: so they could not be truly and inwardly honest, before they did beleue. Wherefore you see that this outward honestie and ciuilitie, without the inward regeneration of the Spirit, auaieth not to eternall life: & then consequently,  
all

all your honest worldly men are in great danger of losing their soules for euer.

*Asune.* What sound reason can you yeelde, why such honest men should be condemned?

*Theol.* Because many such are utterly void of all true knowledge of God, and of his word. Nay, which is more: many of them despise the word of God, & hate all the zealous professors of it. They esteeme Preachers but as prattlers: and Sermons as good Tales: they esteeme a Preacher, no more than a Shoemaker: they regard the Scriptures, no more then their old shoes. What hope is there then, I pray you, that such men should be saved? Doth not the Holy Ghost say: How shall we escape, if we neglect so great salvation? Heb. 2.3.

*Asune.* You goe too farre, you iudge too hardly of them.

*Theol.* Not a whit. For all experience sheweth, that they minde, dreame, and vote of nothing els day and night, but this worlde, this worlde, lands and leases, grounds and livings, kine, and sheepe, and how to waxe rich. All their thoughts, words, and workes, are of these and such like things. All their actions doe most manifestly declare, that they are of the earth, and speake of the earth: and that there is nothing in them, but earth, earth. As for sermons, they care not how few they heare. And for the scriptures,



Ier. 6. 1. o.

they regard them not, they read them not, they esteeme them not worth the while: there is nothing moze irkesome vnto them: they had rather pil strawes, or doe any thing, then heare, read, or conferre of the Scriptures. And as the Prophet saith: The word of the Lord is as a reproach vnto the, they haue no delight in it.

*Phila.* I maruel much, that such men should liue so honestly to the world-ward.

*Theol.* No maruell at all: for many bad men whose hearts are worm-eaten within, yet for some outward and carnall respects, do abstaine from the grosse act of sinne: as some for credite, some for shame, some for feare of law, some for feare of punishment: but none for loue of God, for zeale, or conscience of obedience. For it is a sure thing, that the wicked may haue that spirit which doth repress: but not that which doth renew.

*Phila.* It seemeth then by your speeches, that some which are not regenerate, doe in some things excell the children of God.

*Theol.* Doubt certaine it is, that some of them in outward giftes, and the outward cariage of themselves, do goe beyond some of the elect.

*Phila.* Shew me, I pray you, in what gifts.

*Theol.* In learning, discretion, iustice, temperance, prudence, patience, liberalitie, affabilitie, kindnes, curtesie, good nature, and such like.

*Phila.*

*Phil.* Me thinketh it should not be possible.

*Theol.* Yes truly. For some of Gods deare childe, in whom no doubt the inward worke is truly and soundly wrought: yet are so troubled and encombred with a crabbed and crooked nature, and so clogged with some maister-sin; as some with anger, some with pride, some with couetousnes, some with lusts, some one way, and some another: all which breaking out in them, do so blemish them and their profession, that they cannot so shine forth vnto men, as otherwise no doubt they would: and this is their wound, their grieve, and their heart-smart, and that which costeth them many a teare, and many a prayer: and yet can they not get the full victorie over them, but still they are left in them, as the pricke in the flesh to humble them.

*Phila.* Yet loue should couer a multitude of such infirmities in Gods children.

*Theol.* It should doe so indeed: but there is great want of loue, even in the best: and the worser sort espying these infirmities in the godly, run vpon them with open mouth, and take vpon them to condemne them vtterly, and to iudge their hearts, saying; they be hypocrites, dissemblers, & there is none worse then they.

*Phila.* But do you not thinke that there be some counterfeits, euen amongst the greatest professors?



Theol. Yes, no doubt: there be, and alwayes haue been some very hypocrites in the Church: but we must take heed of iudging and condemning all, for some. For it were very much to condemne Christ and his eleuen Disciples, because of one Iudas: or the whole Primitive Church, for Ananias and Saphyra.

*Phila.* But I hope you are of this mind, that some regenerate men euen in outward gifts, and their outward cariage, are comparable with any others.

Theol. Questionlesse, very many. For they being guided by Gods spirit, and upheld by his grace, doe walke very vpightly, and vnblameably towards men.

*Phil.* Yet there resteth one scruple: for it seemeth very straunge vnto me, that men of so discreet cariage as you speak of, and of so many good parts, should not be saued. It is great pittie such should be damned.

Theol. It seemeth so vnto vs indeed: but God is onely wise. And you must note, that as there be some infirmities in Gods children, which hee correcteth with temporall chastisements; and yet rewardeth their faith, loue, and inward seruice and obedience, with eternall life: so there be some good things in the wicked, and them that are without Christ, which God rewardeth with temporall blessings: and yet puni-

punisheth them eternally for their unbelæse and heardnesse of heart.

*Phila.* Now you haue reasonably well satisfied me, touching the doctrine of regeneration, and the manifold errors and deceits that are in it, and of it, I pray you let vs now proceed: and first of all tell me, by what meanes the new birth is wrought.

*Theol.* By the preaching of the word: as the outward meanes, and the secret worke of the Spirit, as the inward meanes,

1. Pet. 1. 23.  
Iohn. 15. 3.  
Act. 10. 44.  
Ephes. 4. 3.

*Phila.* Many heare the word preached, and are nothing the better, but rather the worse: what I pray you is the cause of that?

*Theol.* Mens owne incredulitie, and hardnesse of heart: because God in his wrath leaueth them to themselves, and deprieth them of his spirit; without the which, all preaching is in vaine. For except the Spirit do follow the word into our hearts, we can find no ioy, taste, no comfort therein.

Act. 16. 14.

*Phila.* Can not a man attaine vnto regeneration and the new birth, without the Word and the spirit?

*Theol.* No verily: for they are the instruments & meanes, whereby God doth worke it.

*Asune.* Why may not a man haue as good a faith to Godward, that heareth no sermons, as he that heareth all the sermons in the world?



Theol. Why may not hee, which eateth no meate be as fat and as well liking, as hee that eateth all the meate in the world? For is not the preaching of the word, the food of our soules?

*Asune.* I like not so much hearing of Sermons, and reading of the Scriptures: except men could keepe them better.

Theol. Faithfull and honest hearers doe therefore heare, that they may bee moze able to obserue & do. For a man cannot doe the will of God, befoze he know it: and he cannot know it, without hearing and reading.

*Antile.* I maruell, what good men doe get by gadding to Sermons, & poring so much in the scriptures; or what are they better then others? there are none more full of enuie & malice then they. They will doe their neighbour a shrewd turne as soone as any body: & therefore in mine opinion, they bee but a company of hypocrites, and precise fooles.

Theol. You iudge vncharitably. Full little doe you know what they feele, or what good Gods people get by hearing of his word. For the worke of the Spirit in the hearts of the elect is very secret, and altogether hid from the world, as it is written: The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whither it goeth, or whence it commeth: So is euery man that is borne

John 3.8.

borne of the Spirit. And againe: The things of God knoweth no man, but the spirit of God.

*Asune.* Tush, tush: what needs all this adoe? If a man say his Lords prayer, his ten Commandements, and his belief, and keepe them, and say no body no harme, nor doe no body no harme, and do as he would bee done too, haue a good faith to God-ward, & be a man of Gods beliefe, no doubt hee shall bee saued, without all this running to Sermons, & prating of the Scripture.

*Theol.* Now you powze it out indeed: you thinke you haue spoken wisely. But alas, you haue betozaied your great ignorance. For you imagine, a man may bee saued, without the Word: which is a grosse error.

*Asune.* It is no matter: say you, what you wil, & all the Preachers in the world besides. As long as I serue God, & say my prayers duly, & truly, morning & euening, & haue a good faith in God, and put my whole trust in him, and do my true intent, and haue a good mind to God-ward, and a good meaning: although I am not learned, yet I hope it will serue the turne for my foules health. For that God, which made me, must saue me. It is not you that can saue me, for all your learning, and all your Scriptures.

*Theol.* You may very fitly be compared to a  
sicke



Pro. 28. 9.

Pro. 13. 13.

Esa. 1. 14.

Esa. 66. 3.

sicke man, who hauing his braine distempered with heate, raueth, and speaketh idely, he cannot tel what. For the Holy Ghost saith: He that turneth away his eare from hearing the Law, euen his prayer shall be abominable. And again, He that despiseth the Word, he shall be destroyed. So long therefore as you despise Gods word, and turne away your eare from hearing his Gospel preached, all your prayers, your fantasticall seruing God, your good meanings, and your good intents, are to no purpose, but most loathsome and odious in the sight of God: as it is written: My soule hateth your new moones, and your appointed feasts, they are a burthen vnto me, I am weary to beare the. When you stretch out your hands, I wil hide mine eyes from you: & though you make many prayers, I wil not heare, for your hands are full of blood. And againe the Lord saith: by the same Prophet; He that killeth a bullocke, is as if hee slew a man: hee that sacrificeth a sheepe, as if he cut off a dogs necke: he that offereth an oblation, as if hee offered swines blood: he that remembreth incense, as if he blessed an idol. Where you see, the Lord telleth you his mind touching these matters: to wit, that all your prayers, seruices, good meanings, &c. are abominable vnto him, so long as you walke in ignorancie, prophaneitie, disobedience, & contempt

tempt of the Gospel. For he saith in the words immediatly going befoze: To him wil I looke, euen to him that is poore and of a contrite spirit, and trembleth at my words.

*Asune.* I grant indeed, for them that are idle and haue little to doe, it is not amisse now and then to heare a sermon, & read the Scriptures: but we haue no leisure, wee most follow our busines, we cannot liue by the scriptures: they are not for plaine folke, they are too high for vs, wee will not meddle with thē. They belong to Preachers & Ministers.

The *Christ* saith, My sheep heare my voice, *Iohn. 10.* & I giue vnto them eternall life. If therefore you refuse to heare the voyce of *Christ*, you are none of his sheep, neither can you haue eternall life. And in another place, our *Lord Iesus* saith: He that is of God, heareth Gods Word. Yee *Ioh. 8. 47.* therefore heare it not, because yee are not of God. *S. Paul*, writing to all sorts of men, both rich & poore, high & low, men & women, yong, and old exhorteth, that the word of *Christ* may *Col. 3. 16.* dwel plenteously in thē all, in all wisdom. You see therfoze that the Apostle would haue all sorts of people, that haue soules to save, to be well acquainted with the scriptures. Therefore you may as well say, you will not meddle with God, with *Christ*, nor with euermoring life, as to say, you will not meddle with the Scriptures.

*Asune.*



*Asune.* Wel, I can not read, and therefore I can not tel, what Christ, or what S. Paul may say: but this I am sure of, that God is a good man (worshipped might he bee) he is mercifull, and that we must bee saued by our good prayers, and good seruing of God.

*Theol.* You speake foolishly & ignozantly in all that you say; hauing no ground for any thing you speake but your owne fantasie, & your owne conceite: and yet you will beleue your owne fantasie against all Preachers, & against all that can be spoken out of y<sup>e</sup> Word. But I pray you giue me leane a little. If a man dreame that hee shall be a king, & in the morning when hee is awake, perswadeth himself it shall be so, may he not be iustly laughed at, as hauing no ground for it: euen so may all they which beleue their own dreames & fantasies touching saluation. But it is true which *Salomon* saith: A foole beleeueth euery thing: that copper is gold, & a counter an angel. And assuredly great reason there is, that he, which will not beleue God, should be giuen ouer to beleue y<sup>e</sup> diuel, his dreame, & his fantasie.

Pro. 1. 15.

*Asune.* I pray you instruct me better then.

*Theol.* You had need indeed to be better instructed: for the diuell hath sily deluded your soule, and cast a myst before your eyes, making you beleue the Crowe is white, and that your estate is good before God; whereas indeed it is most

most wofull and miserable.

*Asum.* Nay : I defie the diuell, with all my heart. But I pray you tell me, how it commeth to passe that I am thus deceiued?

*Theol.* This is it that deceiueth you, and many others : that you measure your selues by your selues and by others: which is a false metwand. For you seeme to lie straight, so long as you are measured by your selues, and by others: but lay the rule of Gods word vnto you, & then you lie altogether crooked.

*Asue.* What other thing is there that deceiueth me?

*Theol.* An other thing that deceiueth you, is your owne heart: for you know not your owne heart, but are altogether deceiued therein. For the heart is deceiueable aboue all things. 1cr. 129 There is a wise man & greatly enlighbened, that knoweth his owne heart. But you are blind, & know not what is within you: but dimly imagine you shall be saued, & hope you know not what of eternal life. And because blindnesse maketh you bold, you wil seeme to be resolute in words, & say: It is pittie he should liue, which doth any whit doubt of his saluation. And assuredly you speake as you thinke, & as you know. For, for ought that you know to the contrary, it seemeth so: though indeed, and in truth, it is not so: for you are deluded with a false light. And some-



sometimes, no doubt you haue pꝛicks, gripes, tetroꝛs, and inward accusations of conscience, foꝛ all your bolde and resolute speeces.

*Ans.* Truly, I neuer heard so much before.

*Theol.* That is, because you shut your eyes, and stop your eares against God, and all goodnesse. You are like the deafe Adder, which  
**Plal.** 58. 4. 5. heareth not the voice of the Charmer, thogh he be most expert in charming.

*Asune.* Wel then, if it be so, I would be glad now to learne, if you would teach me. And as you haue shewed me the meanes wherby the new birth is wrought: so now shew mee the certaine signes and tokens thereof: whereby all men may certainly know that they are sanctified, regenerate, and shall be saued.

*Theol.* There be eight infallible notes and tokens of a regenerate minde, which may well be termed the eight signes of saluation: and they are these:

8 Infallible  
 signes of  
 saluation.

**Iohn** 3. 8.

**Iohn** 5. 2.

**Plal.** 119. 114

**Plal** 145. 18.

**Rom.** 12. 11.

**Apoc.** 3. 19.

**Mat.** 16. 24.

**Iob.** 1. 28.

**Ephe** 4. 21.

**Plal.** 50. 23.

A lone to the children of God.

A delight in his word.

Often and feruent prayer.

Zeale of Gods glory.

Deniall of our selues.

Patient bearing of the crosse, with profit, and comfort.

Faithfulnesse in our calling.

Honest, iust, and conscionable dealing in  
 all

all our actions amongst men.

*Phila.* Now that you haue shewed vs the euident signes of a mans saluation : shew vs also the signes of condemnation.

*Theol.* The contraries vnto these, are manifest signes of damnation :

8. Signes of  
condemna-  
tion,

No loue to the children of God.

No delight in his word.

Seldome and colde prayers.

Coldnesse in Gods matters.

Trusting to our selues.

Impaciencie vnder the Crosse.

Vnfaithfulnesse in our calling.

Vnhonest and vnconscionable dealing.

*Phila.* No doubt, if a man be infected with these, they be shrewd signes that a man is extremely soule-sick, and in a very dangerous case. But are there not yet more euident and apparant signes of condemnation then these?

*Theol.* Yes verily. There bee nine very cleare and manifest signes of a mans condemnation.

9. Manifest  
signes of  
damnation.

*Phil.* I pray you, let me heare what they be.

*Theol.* Pride.

Whoredome.

Couetousnesse.

Contempt of the Gospel.

Swearing.

Lying.

Drunken-



Drunkennesse.

Idlennesse.

Oppression.

*Phila.* These be grosse things indeed.

*Theol.* They may not vnfitly be termed the nine Beelzebubs of the world: and he, that hath these signes vpon him, is in a most wofull case.

*Phil.* What if a man be infected with some two or three of these?

*Theol.* Whosoener is infected with thre of them, is in great danger of losing his soule. For all these be deadly venome, and ranke poison to the soule: and either the thre first, or the thre last, or the middle thre, are enough to poison the soule, and bring it to death. Nay, to say the truth, a man were as good gripe a Load, and handle a Snake, as meddle with any one of these.

*Phila.* Is euery one of them so dangerous?

*Theol.* Questionlesse. For they be the very plague-sores of the soule. If any man haue a plague-sore vpon his body, we vse to say Gods tokens are vpon him, Lord haue mercy on him. So we may truly say, if any man be thoroughly and totally infected at the heart with any one of these, Gods tokens are vpon his soule, Lord haue mercie on him.

*Phila.* Many do not thinke these to be such dangerous matters as you make the, & many there

there be which make light of them.

**Theol.** True indeede. For the most part of men are altogether shut vp in blindnesse, and hardnesse of heart, hauing neither sight nor feeling of their sinnes: and therefore make light of them, thinking there is no such danger.

**Phila.** It is most certaine, that men are giuen to lessen & extenuate their sins; or els, to hide them, & dawbde them ouer with many cunning shifts, & vaine excuses. For men are euer ready to take couert, and will writhe and wreathe (like snakes) to hide their sins: yea, if it were possible, to make sin no sin, to make vertue vice, & vice vertue. Therefore I pray you lay open vnto me, out of the Scriptures, the greuousnesse, and vglinesse of their sins.

**Theol.** The stinking filthinesse of these sins is so great and horrible, that no tongue or pen of man is sufficient fully to manifest and lay open the same, according to the proper nature and being thereof: yet notwithstanding, I will do my indeuour to lay them open in some measure, that all men may the more loathe them.

**Phila.** I pray you then, first of all, beginne with pride.

**Theol.** You say well. For that indeede may well stand in the fore-front: sith it is a maister diuell, and the maister pocke of the soule.

**Phila.** Shew mee out of the Scriptures, that  
D
pride



Pro. 16. 5.

pride is so grieuous and loathsome.

Theo. *Salomon* saith: Euery one, that is proude in heart, is abomination to y<sup>e</sup> Lord. Which plainly sheweth, that God doth detest and abhorre proud men. And is it not a fearefull thing, think you, to be abhorred of God: And in the same Chapter, verse 18. he saith: Pride goeth before destruction, & an high minde before the fall. Wherein he sheweth, that pride is the forerunner of some deadly down-fall, either by disgracing or displacing. For it is an old and true Proverbe, Pride will haue a fall. And oftentimes when men are most lifted vp, then are they nearest vnto it: as the examples of Hamā, Nabuchadnezzar, and Herod do plainly declare. When the Milt-swelleth, the rest of the body pineth away: Euen so, when the heart is pufft vp with Pride, the whole man is in danger of destruction. Moreover y<sup>e</sup> holy Ghost saith: The Lord will destroy y<sup>e</sup> house of the proud. *Iob* saith of such kinde of men: The sparke of his fire shal not shine: feare shall dwell in his house, & brimstone shal bee scattered vpon his habitiō. And in another place, he saith: The fire, which is not blowen, shal deuoure him. We thinketh therefore if there were any sparke of grace in vs, these terrible speeches of the holy Ghost might serue to humble vs, & pull downe our pride: especially with the Scriptures do as-  
firme

Pro. 15. 25.

Iob. 11. 5.

&amp; 15.

Iob. 20. 26.

Iob. 23. 13.

firme that God resisteth y<sup>e</sup> proud, & setteth him selfe, *ex professo*, against them: & therfore wo vn- to them. For if God take against a man, who cā reclaime him? For he doth whatsoeuer he will.

*Phila.* But tel me, I pray you, whē you speak against pride, what pride it is, that you mean?

*Theol.* I meane all pride; both that which is inward in the heart, & that also which breaketh out, in mens foreheads: I meane y<sup>e</sup> which apparantly sheweth it selfe in mens words & workes.

*Phil.* Do you mean also pride of mens gifts?

*The.* Yes, surely. For there is no pride worse or more dangerous thē that. Beware, saith one, of spirituall pride: as so bee proud of our learning, wit, knowledge, reading, writings, sermons, prayers godlines, policy, valour, strength, riches, honoz, birth, beautie, authoritie. For God hath not giuen such gifts vnto men, to the end they should make sale ware of them, & set them a sun shining, to beholde; seeking onely themselves with their gifts, the vaine praise of the multitude, & applause of the people: so robbing God of his honoz, & proudly arrogating to themselves, that which is due vnto God; which is the praise of his gifts. But he hath giuen his gifts to another ende: namely, that we should vse them to his glorie, and the good of others (either in Church or Common welth) especial- ly of those which doe most concerne vs.



*Phila.* Yet we see commonly, men of greatest gifts are most proude.

*Theol.* True indeed. For the finest cloth is soonest stained. And as wormes ingender sooner in soft and tender wood, then in that which is more hard & knottie: and as moaths do breed sooner in fine wooll, then in course flocks: Euen so Pride, and vaine-glozy, doe sooner assault an excellent & rare man in all kinde of knowledge and vertue, then an other of meaner gifts. And therefore pride is said to spring out of the ashes of all vertues. For men will be proude, because they are wise, learned, godly, patient, humble, &c. Pride therefore may very fitly be compared to the Crab-stocke speins, which growe out of the roote of the very best Apple-tree. Therefore to say the truth, this is one of the last engines and weapons, which the diuel bleseth for the overthrowing of Gods owne children: euen to blowe them vp with Pride, as it were with Gun-powder. For as wee see it come to passe in the siege of strong Holdes, when no batterie or force of shot will preuaile, the last remedie and policie is to vndermine it, and blow it vp with traines of Gun-powder: so when Satan can no way preuaile, against some excellent seruants of God, his last device is, to blow them vp with Pride, as it were with Gun-powder.

*Phila.* I see it is a speciall grace of God,  
for

for men of great gifts, to be humble minded: and he is an odde man of a thousand, which excelling in gifts, doth excell in humilitie; & the more gifts he hath, the more humbly hee walketh: not contemning others; but esteeming the better then himself. For commonly we are the worse for Gods gifts: because wee haue not the right vse of them; and again, because they ingender so much proude flesh in vs, that wee had neede dayly to bee corzied. Therefore God sheweth great fauour and mercie to that man, whome hee humbleth and taketh downe by any afflictions, or infirmities whatsoeuer. For otherwise, it is sure, proud flesh would altogether ouer-grow vs.

Theol. You haue spoken the truthe: for the Apostle himself confesseth, that he was tempted and troubled this way, & had like to haue bene puffed vp out of measure, with the abundance of his revelations; but that God, in great mercie, sent him a cooler, & a rebater: to wit, a prick in the flesh (which he calleth y messenger of Satan) whereby the Lord cured him of his pride. And euen so doth he cure many of vs of our pride, by thzowing vs to Satan, leauing vs to our selues, and giving vs ouer to commit some grosse euill, euen to fall downe and break our neckes: and all, to the end he may humble vs, tame vs, and pull downe our pride, which hee

2. Cor. 11.



seeth wee are heart-sicke of. It is good for vs therefore to be humble in the abundance of graces, that wee bee not proude of that which wee haue, or that which we haue done. For humilitie in sinne, is better then pride in well-doing.

*Phila.* Herein surely appeareth the great wisdom & mercie of God; that he so graciously wringeth good out of euil, and turneth our afflictions, infirmities, falles and downefalles, to his glory, and our good.

*The.* It is most true. For euē as of the flesh of a *Wiper*, is made a *soveraigne* medicine, to cure those which are stung of a *Wiper*; as *Physicians* expel poison with poison: so God, according to his marvellous wisdom, doth of the infirmities which remaine in vs after regeneration, cure other more dangerous diseases: as pride, vaine-glorie, and presumption. Oh, blessed therefore be his name for ever, which thus mercifully causeth all things to worke together for the good of his owne people: of whom these things are specially to be understood.

*Phila.* Is there no cause, why men of great gifts should glory in their gifts?

*The.* No surely, none at all. For the *Apostle* saith: Who separateth thee? And what hast thou, that thou hast not receiued? If thou hast receiued it, why boastest thou, as though thou haddest not receiued it? Where the *Apostle* plainly sheweth, that no man is to be proude of

1 Cor. 4. 7.

of his gifts; because they are none of his owne: he hath but receiued the to vse. We count him worthy to be laughed at, as a foole, who hauing borrowed bzane apparel of others (as a silke gowne, a latten doublet, a chaine of gold, velvet breeches, &c.) should proudly iet in the streets in the, as if they were his owne: Euen so they are worthy to be Chronicled for fooles, which are proud of good gifts, which are none of their owne. Therfore the Prophet *Jeremy*, saith, Thus saith the Lord: Let not the wise man glory in his wisdom, nor the strong man in his strength, neither the rich man in his riches: but let him that glorieth, glory in this, that he vnderstandeth and knoweth me. To this point also, well saith the *Heathen Poet*: No man can escape the punishment of Pride: therefore in greatest prosperitie be not puffed vp.

*Ier. 9. 22.*

*Ἀλαζονίας ἡ  
οὐκ ἐκφεύγει  
δικήν, ὅτι εὐτο-  
χίαι μαλίστα,  
μηδὲ μέγα πόνος  
Theocritus.*

*Phi.* Yet is it a world to see, how proud, furly, haughty, stately, insolent, & thrafonical some be, because of their gifts. They thinke they touch the clouds with their heads, & that the earth doth not beare the: they take theselues to be petty angels, or some wonderful wights. They contemne & disdaine all others which haue not y<sup>e</sup> like gifts. They do contēptuously overlooke them, as a Lyon should overlooke a Mouſe, a king a begger: or, as wee say in a prouerbe, As the diuel overlooked Lincolne.



Mat. 16. 14.

Theol. Oh proud dust! O haughtie woymes meate! If they would bring their hearts before God, and their consciences, thoughts, and affections to be iudged by his lawe, it would soone coole them, and take them downe well enough: they should see their wants and imperfections to be so great, that they indeede should haue no more cause to boast of their gifts, then the Black-moore hath of his whitenesse, because his teeth are white. The holy Ghost cuts al our combes, and pulleth downe all pride of flesh, when he saith, How small a thing doth man vnderstand of God!

Phila. I pray you, let vs proceed to speake of the outward & grosse pride of the world: and first of all, tell mee what you thinke of pride in apparell.

Theol. I thinke it to be a vanitie of all vanities, and a folly of al follies. For to be proude of apparel, is, as if a theefe should bee proude of his halter, a begger of his cloutes, a childe of his gay, or foole of his bable.

Phila. Yet we see, how proud many (especially women) bee of such bables. For when they haue spent a good part of the day in tric-king and trimming, pricking and pinning, pranking and pouncing, girding and lacing, and brauing vp themselues in most exquisite maner, then out they come into the streetes,  
with

with their Pedlers shop vpon their back, and cary their crests very high, taking themselves to be little angels: or at least, somewhat more then other women. Whereupon, they doe so exceedingly swell with pride, that it is to bee feared, they will burst with it, as they walke in the streetes. And truly we may thinke, the very stones in the street, & the beames in the houses doe quake, and wonder at their monstrous, intollerable, & excessiue pride. For it seemeth, that they are altogether a lumpe of pride, a masse of pride, euen altogether made of pride, and nothing else but pride, pride.

**The.** You seeme to be very hote in the matter.

*Asune.* Marry sir, I like him the better: for the world was neuer so full of pride, as it is now adayes.

**Theol.** Alas, alas: indeed, who can hold his peace, at the pride of this age? What a thing is it, that flesh and blood, woymes-meate, dust and ashes, dirt and dung, should so bzaue it out with their trimme cloutes, and that in the sight of God, Angels, and men! For the time wil come, when both they, and all their gay clouts shall be buried in a graue: yea, as Iob saith, The graue Iob. 17. 13 shall be their house, & they shall make their bed in the darke. And then shall they say to corruption; Thou art my father: and to the worme; Thou art my mother and my sister.

**What**



What then shall it auaille the, thus to haue ruffed it out in all their bzanerie, when as suddenly they shall go down to destruction? What did it pzoofite the rich man, to be sumptuously clothed, & fare deliciously euery day, when his body was buried in the dust, & his soule in hel fire.

*Asune.* I pray you sir, what say you to these great ruffles, which are borne vp with supporters, & rebatoes, as it were with poste and raile?

Col. 3. 6

Theol. What should I say: but God be mercifull vnto vs. For such things do draw downe the wrath & vengeance of God, vpon vs all: & as the Apostle saith, For such things sake, y<sup>e</sup> wrath of God commeth vpon the children of disobedience. And truely, truly, we may well feare, y<sup>e</sup> God will plague vs for our abhominable pride.

*Asune.* What say you the to these doubled & redoubled ruffles, which are now in common vse, strouting fardingales, long lockes, fore-tufts, shag-haire, & al these new fashions which are deuised and taken vp euery day?

Theol. I say, they are farre from that plainnesse, simplicitie, & modestie, which hath been in former ages: our fore-fathers knew no such things. It is recordeed of William Rufus, sometime King of this Land, that when his Chamberlaine on a time brought him a newe paire of hose, he demaunded of him what they cost: who

answer

Graftons  
Chron.

answered three shillings. Whereat the king, being somewhat moued, commanded him to prepare him a paire of a Harke. If kings were then thought to exceed, that bestowed a Harke vpon a paire of hols, what is to be thought of many meane men in these our dayes (yea such as haue no living, and are scarce of any good calling) which bestow as much vpon one paire, as the king did vpon two, when he was thought most of all to exceed? But alas, alas, wee haue passed all bounds of modestie and measure: there is no hoe with vs. Our land is too heauie of this siane. For the pride of all Nations, and the follies of all Countries are vpon vs: how shall we beare them? And as for these new fashions, the more newe they be, the more foolish and ridiculous are they. For with our new fashions, we are growne cleane out of fashion. If we had as many fashions of our bodyes, as we haue of our attire, we should haue as many fashions as fingers and toes. But vaine men and women, doe apparently shewe their vaine minds, by following so greedily such vaine toies and fashions.

*Anne.* It was neuer good world, since starching & steeling, buskes, and whale-bones, supporters, & rebaters, full moones, & hobby horses, painting & dying, with selling of fauour & complexion, came to be in vse. For  
since



since these came in, couetousnes, oppression and deceit haue increased. For how else should pride bee maintained? And sure it is, within these thirtie yeares, these things were not knowne, nor hard of. And what say you then to painting of faces, laying open of naked breasts, dying of haire, wearing of periwigs, & other haire, coronets & top-gallants? And what say you to our artificiall women, which wil be better then God hath made thē? They like not his handy-worke, they will mende it, & haue other complexion, other faces, other haire, other bones, other breasts, and other bellies, then God made them.

Theol. This I say: that you & I, and all the Lords people, haue great & iust cause of mourning, wēping, & lamentation, because such abomination is cōmitted in Israel. Dauids eyes gushed out with rivers of teares, because men kept not gods lawes: and an horrible feare came vpon him, because men forsooke the law of God, Jeremy did sigh in secret, wishing that his head were full of water, and his eyes a fountaine of teares, because of the sins of the people. Nehemiah mourned for the transgression of Gods people. Lots iust soule was vexed with vnclean conversation of the Sodomites: and shall wee mourne nothing at all for these things? shall wee be no whit grieved for the pride of our land? shall

Plal. II. 9.

Iere. 9. 1.

Neh. 13.

shal we shed no teares for such horrible, & intolerable abomination? They are odious in the sight of God & men: the ayze stinketh of them. It is Gods marvellous patience, that the diuel doth not carry them away quicke, and rid the earth of them: or that fire and brimstone doth not come downe from heauen, & consume them.

*Antil.* You are too hot in these matters of attire: you make more of this, then there is cause.

*Asune.* I comen him thanke. Gods blessing on his heart. I shal loue him the better, while I know him: because he is so earnest against such shamefull & detestable pride. Is it not a shame, that women, professing true religion, shuld make themselves such pictures, puppets, and peacocks, as they doe? And yet I heare few preachers in the Pulpit speak against it.

*Antil.* I maruell you should be so earnest in matters of apparell. You know well enough, that apparell is an indifferent thing: and that religion, and the kingdom of God, doth not consist in these things.

*Theol.* I know right well, that apparell in it owne nature is a thing indifferent: but leane, wanton, immodest, and offensive apparell is not indifferent. For all such abuse taketh away the indifferencie of them, and maketh them sinful and euill, by circumstance. For otherwise, why should the Lord threaten by his Prophet, that



that he would visit the Princes, and the kings childre, & al such as were cloathed with strange apparel: that is, the fashions of other Countries. Zeph. Chap. 1. 8. Againē, why should the Lord so plague the proud Dames, and minsing Divions of Ierusalem, for their pride & vanitie in attire, if there were no euill in such kinde of abuse? The Lord saith thus, in y third of Esay, against those hyane and gallant Dames: Because the daughters of Zion are hautie, and walke with stretched-out necks, & with wandering eyes, walking and minsing as they go, & make a tinkling with their feet: therefore shal the Lord make the heads of the daughters of Zion bald, and the Lord shall discover their secret parts. In that day shal the Lord take away the ornamēt of the slippers, & the calles, and the round tiers, the sweet balles, and the bracelets, & the bonnets, the tiers of the head, and the flocs, the head-bands, & the tablets, the ear-rings, the rings, and the mufflers, the coslly apparel, and the vailes, & the wimples, & the crisping pinnes, & the glasses, and the fine linnen, and the hoodes, and the lawnes. And in steed of sweet saueur, there shall bee stinke: and in steed of a girdle, a rent: and in steed of dresing of the haire, baldnesse: and instead of a stomacher, a girding of sack-cloth: and burning, in steed of beautie. Then shall

shall her gates mourne and lament: and shee being desolate, shall sit vpon the ground. Thus we see, how terrible the Lorde threatneth the gallant dames of Ierusalem, for their excessive and abhominable pride. And this may well be a Mirrour for the proud minions of our age: which assuredly may well feare, the Lorde will bring some such iudgement vpon them, as hee did vpon the daughters of Ierusalem. For their sin is as great in this kinde, as was the daughters of Zion: and God is the same God now, that he was then, to punish it.

*Antile.* Tush: neuer speake so much of these matters of apparell. For we must doe as others doe, and follow the fashion: or else we shall not be esteemed.

*Theol.* If you follow them not, you shall be more esteemed of God, of his Angels, Saints, and all good men. As for all others, if you esteeme them more then these, you shewe what you are.

*Antil.* Well, for all that, say you what you will, pride is in the heart, and not in the apparell. For one may bee proud of plaine apparell, as well as of costly. And some are as proude of their falling bands, and little sets, as others are of their great ruffles.

*Theol.* You speake testily. For how knowe you that? Can you iudge mens hearts & inward af-



Esay 3.9.

affections? Can you say, when mens and womens apparell is sober, modest and Christianlike, that they haue proud hearts, & are proud of that attire? You go very farre in deed, to iudge the heart. You ought to iudge charitably of such as go soberly and modestly attyzed: even that their heart is according to their attire. As for you, we may rather thinke your heart is vaine, light, & foolish: because your attire doth strongly argue it. And as the Prophet saith: The trial of your countenance testifieth against you: you declare your sinnes as *Sodome*, and hide them not.

*Antile.* I pray you then, set downe some rules for apparell, out of the Scripture.

*Theol.* I may well set downe what I will: but surely most men and women will do what they list. For verily it may be thought, that many of this age haue forsworne God & his word, & all goodnesse. For they are come to this point, let God say what he wil, they will do what they list. For as the Prophet saith: They haue made a couenant with hell, and with death, and are growne to an agreement. Esay 28.15. And I doe verily thinke, if God himselfe should come downe from heauen in his owne person, & disswade men and women from this vanitie of apparell, yet would they still vse it, as it were in despight of God, & as it were to anger him  
the

the more. For they are so extraordinarily enamoured, and so immoderately delighted with it, and do so continually, and altogether dote on it, and are so wood-mad of it, that they will haue it, though men and Angels, and all the world say nay: nay, which is more, though they should goe to the diuel quick with it. And therefore it is but lost labour to speake against it, preach against it, or write against it. It is but euen to plough the sea, or knocke at a deafe mans doore: for there is no hope of any reformation. Onely this we gaine, that the world is reprimed and convicted of sinne: and these things shall stand in record against them, in the last day: so that they may say, they had a faire warning, & that there was a Prophet amongst them.

*Phil.* Yet for al this, I pray you set vs down some directions and rules, out of Gods holy Booke, concerning attire. For albeit some be very bad and outrageous in these things, yet there be some others which are well disposed, & will (no doubt) make some conscience to frame themselves according to the rules of Gods word.

*Theol.* Well then, for their sakes which are well disposed. I will set downe some few directions. Saint Paul in 1. Tim. 2. 9. willesh that women should array themselves in comely apparel, with shamesfastnesse and modestie, as be-



1. Pet. 3. 3.

commeth women that professe the feare of God: and not with broydered haire, or gold, or pearles, or costly apparel. The Apostle Saint Peter giueth like rules also. For he saith, speaking of Christian matrones, & professors of holy Religion, that their apparel must not be outward; that is, not consist so much in outward brauery (as, broydered haire, gold put about, &c.) as it must be inward, that the hid man of the hart may be clothed with a meek & quiet spirit: which is a thing before God much set by. For after this maner, saith he, in times past, the holy womē, which trusted in god, did attire themselves: as Sara, Rebecca, Rachel, and such like auncient and graue matrones.

*Phila.* Wherin doth this inward cloathing specially consist?

*Theol.* In foure things, which are set down in the forenamed places: to wit, chastity, modesty, a quiet spirit, and a meeke spirit.

*Phila.* These be fine suites of apparell, indeed. I would al women would put them on, & neuer put them off, but weare them continually. For they are the better for wearing, though all other apparell be the worse.

*Theol.* If women would decke themselves inwardly with these foresaide vertues, they would be vnto them as ornaments of gold, and Jewels of Pearle. For the woman that feareth the

1. Prop. 31. 30

the Lord shall be praised.

*Phila.* But now I pray you sir, set downe your iudgement for outward attire.

*Theol.* This is all that I can say, touching that point; that it must bee, as the Apostle saith, Comely, decent, handsome, neat, seemely: not light, not wanton, not lasciuious, not immodest, not offensive.

*Phila.* But, who shal iudge what is comely, sober, handsome, modest, &c? For euery man and woman will say, their apparell is but decent and cleanly; how gallant, braue, & flanting soeuer it be.

*Theol.* Herein the examples of the most godly, wise, graue, and modest men & women are to be followed. For who can better iudge what is comely, sober and modest, then they?

*Phila.* But we see some, euen of the better sort, in this matter are a litle infected, run out, and goe beyond their bounds.

*Theol.* The more is the pittie. But alas, wee see the sway of the time, and the rage of the streame is so violent, that it carrieth befoze it whatsoeuer is not settled, and very deepe rooted. And some godly & wel disposed persons, whose hearts are not with these things but with God, are notwithstanding perforce carried away with the violence of the wind, and tide. Whose ease, though it cannot wel be defended, or excused:



yet is it much to be pittied and lamented.

*Phila.* Have you any further directions, touching this point?

*Theol.* There is one thing yet more to be added: to wæt, that attire be according to mens places, callings, and degrees. For that is not seemely for one, that is seemely for another: that becomes not one mans place, that becometh anothers. For that is not meet for poore men, which is meet for rich men: nor that meet for meane men, which is meet for men of note and great place.

*Phila.* Then you thinke it lawful for kings, princes, & great personages, to weare pearle, gold, siluer, veluet, &c.

*Theol.* Questionles, it is lawfull for such, in sober manner and measure, to weare the most costly and precious things which the earth can afford: and that, to set out the magnificence, pompe, and glory of their places. And therefore such things are in the most comely and decent.

*Phila.* But now adayes, fewe will keepe within compasse, fewe will know their places: but the most part runne beyond their bounds, and leape quite out of their sockets.

*Theol.* True indeed. For now adayes, meane gentlewomen, yea some gentle-women of their owne making, will ruffle it, and braise it out in their attire, like Countesses, & Ladies  
of

of honour. Blaine folke also, in the Countrey, will flaunt it like Courtiers, and like good gentlemen, and gentle-woman. And they seeme to say in their hearts, fie of this plainnesse, we will no more of it, we will not take it as we haue done. So that now the old pzeuerbe is verified: Euery Iacke will be a Gentleman, and *Ione* is as good as my Lady. For now we can not, by their apparel, discern the maide, from the Distresse: no; the waiting Gentle-woman, from her Ladie. And thus we see, in this matter of apparel, how all is out of ioynt.

*Phila.* Is there any more to bee said, in this case?

*Theol.* There is yet another thing to be respected, in this matter of attire.

*Phila.* What is that?

*Theol.* That it be according to mens abilities. For it is lamentable to consider, how poore men and women, poore hyred seruants, milke-maydes, and such like, goe quite beyond their abilitie. And more lamentable, to see what wretched and il-fauoured shifts they make, to compasse these things: so sharpe, and so eagerly, are they set vpon them.

*Phila.* Well Sir, nowe you haue sufficiently rolled the stone, & at large satisfied vs touching the matter of pride; which is the first signe of condemnation. Now proceed to the se-



cond; which is whoredom: & vnfold vnto vs out of the Scriptures, the dangers thereof.

- Pro. 22. 14.** Theol. *Salomon*, in his **Proverbs**, saith: That the mouth of a strange woman, or an harlot, is as a deep pit: he, that is a detestation to the Lord, shall fall therein. **Wherein** he plainly sheweth, that those whom God detesteth, and is exceeding angry with, are given ouer to this vice. And, in another place, he saith: An whore is as a deep ditch, & as a narrow pit. **Noting** thereby, that if a man be once fallen in with an harlot, he shall as hardly get out againe, as a man that is plunged into a very deep & narrow pit, where he can scant stir himselfe. **The same**
- Ecc. 7. 28.** *Salomon*, in the booke of Ecclesiastes, yeeldeth vs the reason hereof: namely, because she is as nets, snares, & bands: wherein if a man be once taken, he is fast enough for getting out. I finde, saith he, more bitter then death, the woman, whose hart is as nets & snares, & her hands as bands. **He** that is good before God shall be deliuered from her: but the sinner shall be taken by her. **We** do therefore plainly see, in what a labyrinth and dangerous case they be, that are left of God, and given ouer to whoredome & harlots. **And** therefore it is sayd: Desire not her beauty in thine hart: neither let her eye-lids catch thee. **For**, by a whorish woman, a man is brought to a morsel of bread: and the adulteresse hunteth
- teth

**Pro. 26. 5.**

teth for life, which is precious. Again, he saith: *Pro. 5.3.4*  
 Albeit the lips of an Harlot drop as an hony  
 combe, and the rooffe of her mouth is softer  
 the oyle: yet her latter end is bitter as worm-  
 wood, & as sharpe as a two edged sword. All  
 these prudent speeches of y<sup>e</sup> holy Ghost, do most  
 evidently shew vnto vs, what a fearefull thing  
 it is to commit whoredome, & so to fall into the  
 hands of whores & harlots. Wherefore Iob saith  
 of the wicked: Their soule dyeth in youth, *Iob. 36.13.*  
 and their life among the whoremongers.

*Phila.* You haue very well shewed, out of  
 Gods booke, the great danger of whoredom  
 and adulterie. And it is greatly to be lamen-  
 ted, that men in this age, make so light of it  
 as they doe, and that it is so common a vice:  
 nay, that some (alas, with grieve I speake it)  
 do professe it, liue by it, and prostitute them-  
 selues wholly vnto it.

*Theol.* Such men and women may iustly  
 feare the plaguing hand of God. For the Lord  
 saith, by his Prophet: Though I fedde them *Ier. 5.8.*  
 to the full, yet they committed adultery, and  
 assembled themselves by companies in har-  
 lots houses. They rose vp in the morning  
 like fed horses: enery man neighed after his  
 neighbours wife. Shall I not visit for these  
 things (saith the Lord?) Shall not my soule be  
 auenged, on such a nation as this?



*Phila.* Me thinketh, if men were not altogether hardned in this sinne, and euen past feeling, and past grace, this threatning and thundring of God himselfe from Heauen, should terrifie them.

*Theol.* A man would thinke so indeed : but now we may take up the olde complaint of the *Prophet* : I harkened and heard, and loe no man spake aright : no man repented him of his euill, saying : What haue I done? Euery one turned to their race, as the horse rusheth into the battell.

*Antile.* Tush : whoredome is but a tricke of youth : and we see, all men haue their imperfections.

*Theo.* You speake prophanely, and wickedly. For, shal we count that but a tricke of youth, for the which the Lord smote threes and twentie thousand of his owne people in one day? Shall we count that but a trick of youth, for the which the Lord threatned Dauid, his owne seruant, that y<sup>e</sup> sword should neuer depart fro his house? Shall we count that but a tricke of youth, for the which Hamor and Shechem, the father and the sonne, and many other, both men, women and children, were cruelly murdered by Simeon and Leui, the sonnes of Iacob? Shall we count that but a tricke of youth, for the which the Lord slew Hophni and Phineas, the two sonnes

1. Cor. 10. 8.

2. Sa. 12. 10.

Gen. 34. 25.

1. Sam. 2. 22.

Tonnes of Eli the Priest, in the battell of the Philistines: Shal we thus set all at fire & seuen, and make light of such horrible villanies: Doth not the severitie of the punishments shew the greatnesse of the sin: Doth not the Apostle say: These things came vpon the for our ensamples, vpon whom the endes of the world are come: and yet you passe it ouer with a tush, and a tricke of youth: as if God were to be daunted with. No, no, be not deceived: God is not mocked. They, which will not be moued now in bearing, shall one day be crushed in pieces in feeling. And they which now we call whozedomie a tricke of youth, shall one day howle and crie, yell and yelp, for such trickes, with woe and alas that euer they were bozne.

1.Sam.4.11.

1.Cor.10.11

*Antile.* Oh sir, you must beare with youth. Youth you know is fraile: and youth will be youthfull, whē you haue said all that you can.

*Theol.* Yea, but God doth allow no more liberitie vnto youth, then vnto age: but bindeth all, vpon paine of death, to the obedience of his Commandements. The Apostle saith: Let young men bee sober minded. *David* saith: Wherwith shall a yong man cleanse his way? In taking heede thereto according to thy word. The wise man saith: Remember thy Creator, in the dayes of thy youth. And further addeth: that if they will needs followe their

Tir.2.6.

Psal.119.9.

Eccle.12.1.



their lusts, their pleasures, & their own swinge: yet in the end, he wil bring them to iudgement, arraigne them, condemne them, and tame them in hel fire wel enough.

*Phila.* Yet we see, men are so violētly carried after their lust, & so desperately bent, that they wil haue the present sweet & pleasure of sin; come of it what wil. Come sicknes, come death, come hel, come damnation, they are at a point: they will pay the highest price for their lustes. They wil purchase their pleasures with the losse of their soules. Oh wofull purchase! Oh damnable pleasures!

*Theol.* Sweet meat wil haue sower salwe, and a dramme of pleasure, a pound of sorowe. Such cursed catifes shal, at last, pay a deare shot for their pleasures. Such desperate wretches shal one day knowe (to their euermourning woe) what it is to prouoke God, & to sin with so high an hand against him. They shal well knowe in spight of their harts, that vengeance is prepared for the wicked; and that there is a God that iudgeth the earth. Let al men therfore take heed in time. For whōremongers and Adulterers God wil iudge. And the Apostle saith flatly, That whoremongers & adulterers shall not inherit the kingdome of God. Let therefore no fornicator, or vncleane person, be found amongst vs, as was *Esau*. But let vs abstain frō fleshly

Heb. 13. 3.  
1. Cor. 6. 9.

Heb. 12.  
1. Pet. 2

Fleshly lusts, which fight against the soule. And let euery one know how to possesse his vessell in holinesse & honour; & not in the lust of concupiscence, as the Gentiles which know not God. 1. *Thessal.* 4. 5.

Herein let vs consider the wise speech of an auncient Father; Sinne, while it is in doing, ministreth some pleasure: but when it is committed, the short pleasure thereof vanissheth away, and long sorrowe commeth in stead of it. Neither let vs here rectie the saying of a wise Heathen: Shunne pleasure, for teare of smart. Sowre things follow sweete, and ioy heauinesse.

*Antile.* Yet, for all this, you shall not make me beleue, that whoredome is so hainous a matter. You make more of it then it is.

*Theol.* True indeede. For you, and such as you are, will beleue nothing against your lustes, and fleshly delights: and that is the cause why you are deafe on this eare. I wil therefore adde a word or two more (out of the Oracles of God) to that which hath bene spoken. The wise king saith; He, that committeth Adultery with a women, destroyeth his owne soule: and so is accessarie to his owne death, which is no small matter. For wee vse to say, if a man hang himselfe, or drown himselfe, or any manner of way make away himselfe: that he was cursed

Ἀμαρτία ἐστὶν  
μὴ ἐργασθῆναι  
παύχει τὴν  
ἡδονήν, &c.

Chrilost.  
Math.

φεύγετε τὴν  
τιμήν διὰ  
τὴν ἐλπίδα.  
Ἐπειδὴ τὰς  
τιμὰς οὐκ εἶτε.  
ὁ δὲ ἀποκτενεῖ

Ἡοκράτης  
ad Deme.

Pro. 6. 32

of



of God, that Gods hand was beaule against him, that the diuel ought him a shame, and now he hath payd it him. And al the countrey rings of such a strange accident, when, and where it falleth out: and the Crowner of the Countrey both sit vpon it. How much more may all the worlde wonder at this, that a man should destroy his owne soule, & wittingly and willingly cast away himselfe for ever? Nowe the holy Ghost saith: the Adulterer doth such an act, giueth such a venture, and willingly murdereth himselfe. Oh, therefore woe vnto him, that neuer he was borne. For sure it is y great Crowner of heauen, that crownes whom he will crowne, shall one day sit vpon it, & giue indgement. Moreover, as the Adulterer sinneth against his soule: so also he sinneth against his body, after a speciall manner, as witnesseth the Apostle. Also he sinneth against his goods and outward estate: as the holy man Job testifieth, saying: Adultery is a fire, that deuoureth to destruction, and it will roote out all our encrease. Furthermoze, he sinneth against his name. For the Adulterer shall finde a wound and dishonour: and his reproch shall neuer be put away.

1. Cor. 6. 18.

Job. 31. 12.

Pro. 6. 33.

*Item,* Hee sinneth against his wife: who is his companion, and the wife of his couenant. And God saith, in the same place: Let none trespasse

trespasse against the wife of his youth: keepe  
 your selues in your spirit, and transgresse not.  
 Last of all he stanneth against his childezen and  
 posteritie. As the Lord said to *Dauid*: Because 2 Sam. 12.  
10.  
 thou hast despised me, and done this: therefore  
 the sword shall neuer depart from thy house.  
 Behold, I will raise vp euill against thee, out  
 of thine owne house. Nowe therefore, to con-  
 clude this point, we may see how many deadly  
 wounds men make in themselves, by commit-  
 ting of adultery. They wound themselves in their  
 soules. They wound themselves in their bodies.  
 They wound themselves in their goods. They  
 wound themselves in their names. They wound  
 themselves in their wiues, & in their childezen.  
 What man, except he were starke mad, would  
 thrust in himselfe, in so many places, at once?  
 The adulterer, with his owne sin of adulterie,  
 maketh al these deadly wounds in himself. And  
 it is an hundred to one he will neuer get the cu-  
 red, but will die, and bleed to death of them. Loe,  
 thus you see the dangerous qualitie and condi-  
 tion of this sinne. Shal we now therefore make  
 light of it? Shal we say, it is but a trick of youth?  
 Shal we smooth ouer the matter with sweete  
 words, when the holy Ghost maketh it so hat-  
 nous & capital? Shal we make nothing of that,  
 which draweth downe Gods wrath vpon the  
 soule, body, goods, name, wife & childezen? What  
 were



Ἀρχιτροντῆ  
 Διαβόλῃς ἐστὶν  
 ἡ μοιχεία πρὸς  
 ἀπολείαν ἑλ-  
 κων.  
 Basil. in  
 Epist.  
 Gregorie.

were an intolerable blindness & most extreame  
 hardnes of heart. An ancient Writer hath long  
 agoe passed sentence vpon vs, who make so  
 light of this sin. For (saith he) Adultery is the  
 very hooke of the diuel; wherby he draweth  
 vs to destruction. And another godly Father  
 saith: that, Adulterie is like a furnace, whose  
 mouth is gluttonie, & flame pride, & sparkles  
 filthy words, the smoke an euil name, & ashes  
 pouertie, & the end shame. And so we plaine-  
 ly see, that howsoever we regard not this sin,  
 but flatter our selues in it: yet those, whose eyes  
 the Lord hath opened, haue in all ages condem-  
 ned it as most flagitious and horrible: yea, the  
 very Heathen will rise vp in iudgement against  
 vs, who haue spoken and written many things  
 against this filthy and beastly vice.

*Phila.* Now indeede you haue sufficiently  
 branded this vice of adulterie, & laid out the  
 vglinesse thereof, that all men may behold it  
 starke naked, & abhorre it. If any man, not-  
 withstanding all this, will venture vpon it, he  
 may be said to be a most desperate monster.  
 For what doth he else, but (as it were) put his  
 finger into the Lyons mouth, and (as it were)  
 take the beare by the tooth? and they may  
 well know what will follow, and what they  
 may looke for. Let all men therefore in time  
 take heed to theselues, & to their own soules,

as they will answere it at their vttermoſt perill, at the dreadfull day of iudgement, when the ſecrets of all hearts ſhall be diſcloſed. But nowe one thing reſteth : to weete, that you ſhould ſhewe vs, the ſpeciall rootes and cauſes of adulterie.

Theol. There be 5. ſpecial cauſes of it. The firſt is our naturall corruption. For the very ſpawne and ſeed of all ſin is in our corrupt nature: & this, of al other, is a moſt inherent ſin, as

James 1. 14.

witneſſeth y<sup>e</sup> Apoſtle James, ſaying, When luſt hath conceiued, it bringeth forth ſin: and ſin, when it is perfected, bringeth forth death. The ſecond is Gluttonie & fulneſſe of bread. For when men haue filled their bellies, & crammed their paunches, as full of good chear, wine, and ſtrong drinke, as their ſkins can hold, what are they meet for, or what minde they elſe, but adulterie and vncleanneſſe? And therefore well ſaith one: Great nourishment, & groſſe feed, it is the ſhop of luſt. The Heathen Poet could ſkill to ſay, *Sine Cerere & Baccho friget Venus.* Without meate & drinke, luſt waxeth colde.

*Spiritus est officina. uoluntatis.*  
Terence.

And, to this effect, the wiſe king ſaith, that their eies ſhal behold ſtrange women, whoſe harts are ſet vpon wine and belly-cheare. And therefore he aduiſeth all men, not to looke vpon the wine when it appeareth red: when it ſheweth his colour in the Cup, or ſtirreth very kindly:

Pro. 23.  
verſ. 3. &  
verſe 33.

and



την εὐνην δε  
 παύσαντα  
 εἶπε, καὶ συνε-  
 μεσπορεῖας  
 εὐκλειστὰς θύλας  
 ὁμοίως ὅτι τὰς  
 μετὰ εὐλαίας  
 σβεννύοντι ἐμ-  
 πρῆσμον.

Gregorius  
 Nazianz.

and that, for feare of this after-clap. An auncient wyter saith to the same purpose: He that delicately pampereth his belly, & yet would overcome the spirit of fornication, is like him that will quench a flame of fire with Oyle.

Therefore, to close up this point, sure it is, though men pray, heare, and read much, and bee otherwise well disposed: yet except they bee abstemious in diet, they will be much troubled with lust.

The third cause of Adultery is Idleness. For when men are lazy, luskish, and idle, having nothing to do, they lye wide open to adulterie: and lust creepeth into them. Some Historiographers write the Crab-fish is very vorous to eate Oysters. But because she cannot perforce open the, she watcheth her time, when they open themselves unto the Sunne after the tide, and then she putteth in her clawe, and pulleth out the Oyster. Even so Satan watcheth his opportunitie against vs, that he may inject and breathe into vs, all filthy lustes, and adulterous desires, when wee lie open unto him by Idleness. Wisely therefore to this point, saide the Greeke Poet: Much rest nourisheth lust. And another Poet saith: *Quaritur Aegistius quare sit factus adulter? In promptu causa est: desidiosus erat.*

μακρὸν γὰρ τὸ  
 ἀναπαύμα  
 θορὴν παρθέσσι  
 γαστήρι.  
 Hesiodus.

Slouthfull laziness is the cause of Adulterie.

And

And therefore another saith: Eschew Idlenesse, and cut the sinewes of lust.

Otia si tol-  
las, periere  
Cupidinis  
arcus.

The fourth cause of adulterie, is, wanton apparell: which is a minstrellie, that pipes vp a daunce vnto whozedome. But of this enough, before.

The first and last part of adultery, is the hope of impunitie, or escaping of punishment. For many being blinded and hardened by Satan, think they shal neuer be called to an account for it. And because they can blear the eyes of men, and carie this sinne so closely vnder a cloud, that it shal neuer come to light, they thinke all is safe, and that God seeth them not. And therefore Iob saith: The eye of the Adulterer waiteth for the twy-light, and saith; None eye shall see me. And in another place: How shall God know? Can he iudge through the dark cloud? But verily, verily, though the adulterer doe neuer so closely and cunningly conuey his sin vnder a Canopie, yet the time will come when it shall be disclosed, to their eternall shame. For God will bring euery worke to iudgement, with euery secret thought; whether it be good or euill. For hee hath set our most secret sins in the light of his countenance. And hee will lighten the things, that are hid in darknesse, and make the counsels of the heart manifest. For this cause, Iob saith: When I sinne, thou

Iob. 24. 15.

Iob. 22. 13.

Eccl. 12. 14.

Psal. 91. 8.

1. Cor. 4. 5.

Iob. 10.

F watchest



watchest me, & wilt not purge me frō my sin

*Phila.* Now you haue shewed vs the causes of adultery, / pray you shew vs the remedies.

*Theol.* There be sixe remedies for Adultery: which no doubt will greatly pzeuaile, if they be well pzactised.

*Phila.* Which be they?

*Theol.* Labour.

Abstinence.

Temperance.

Prayer.

Restraint of Senses.

Shunning of womens company, and all occasions whatsoeuer.

*Phila.* Well Sir: now you haue waded deep enough in the second signe of damnation, / pray you let vs proceed to the third, which is couetousnes. And as you haue laid naked the two former: so / pray you, strip this skarke naked also: that all men may see what an vgly monster it is, & therfore hate it, & abhorre it.

*The.* I would willingly satisfie your mind: but, in this point, I shal neuer do it sufficiently. For no heart can conceiue, or tongue sufficiently utter y<sup>e</sup> loathsomenesse of this vice. For, Couetousnesse is the lowlest fiend, & blackest diuel of all the rest. It is euen great Beelzebub himselfe. Wherefore I shall neuer be able fully to describe it vnto you: but yet I will do what I can  
to

Sixe remedies of Adulterie.

to strip it, & whip it skarke naked. And howsoever that men of this earth, & blind worldlings, take it to be most sweete, beautifull, & amiable; and therefore do embrace it, entertaine it, and welcome it, as though there were some happinesse in it: yet I hope, when I haue shewed them the face thereof in a glasse (euen the true glasse of Gods word) they will be no more in such loue, but quite out of conceit with it. I will therefore hold out this glasse to them.

Saint Paul to Timothie, brandeth this sin in the forehead, and boareth it in the eares, that all men may know it, and auoide it; when hee saith: Couetousnesse is the roote of all euill. 1. Tim. 6: 10. Our Lord Iesus also giueth vs a watch-word Luke 12. 15 to take heed of it, saying: Take heed, & beware of couetousnesse. As if he should say, Touch it not, come not neare it, it is the very breath of the diuell: it is present death. and the very raine-bane of the soule. The Apostle layeth out the great danger of this sinne, and doth exceedingly grime the face of it, when hee saith: that the ende of all such, as mind earthly things, Phil. 3. 19. is damnation. Let all carnall worldlings, and murthering minded men lay this to heart, and consider well of it, least they say one day: Had I wist.

*Phila.* Good sir, lay open vnto vs the true nature of Couetousnesse, and what it is: that



we may more perfectly discern it.

**Theol.** Couetousnesse is an immoderate desire of hauing.

**Phila.** I hope you do not thinke frugalitie, thriftines, and good husbandry to be Couetousnesse.

**Theol.** Nothing lesse. For they be things commanded: being done in the feare of God, and with a good conscience.

**Phila.** Doe you not thinke it lawfull also for men to doe their worldly busines, and to vse faithfulness & diligence in their callings; that they may prouide for themselues & their families?

**Theol.** Yes, no doubt. And the rather, if they do these things with calling vpon God for a blessing, vpon the works of their hands: & vse prayer & thanksgiving, befoze & after their labour: taking heed all the day long of the common corruptions of the world: as swearing, cursing, lying, dissembling, deceiuing, greedy getting, &c.

**Phila.** Wherein I pray you, doth couetousnesse especially consist?

**Theol.** In the greedy desire of the mind. For we may lawfully doe the works of our calling, and play the good husbands, & good huswives: but we must take heed, that distrustfulness, & inward greedinesse of the world doe not catch our hearts. For then are we set on fire, & bitterly burned.

*Phila.*

*Phia.* Sith Couetousnesse is specially of the heart, how may we know certainly, when the heart is infected?

Theol. There be foure special signes of the hearts infection.

*Phia.* Which be they?

Theol. The first is, an eager and sharpe set desire of getting. Wherefore y<sup>e</sup> holy Ghost saith:

He, that hateth to be rich, shal not be vn-  
punished. And again: An heritage is hastily got-  
ten at the beginning: but the end thereof shal  
not be blessed. The Heathen man also saith:  
No man can be both iustly, and hastily rich.

Pro. 28.

Pro. 20. 21.

ὁ δὲ εἰς ἐπὶ λήθην  
τάχων δια-  
σώσῃ.

Demo-

stheres in

Olinth. g.

The second is, a pinching and niggardly  
keeping of our stone: that is, when men (being  
able to giue) will hardly part, with any thing,  
though it be to neuer so holy and good vse. And  
when at last, with much adoe, for shame they  
giue something, it cometh heauily from them  
(God wot) and scantily.

The third is, the neglect of holy duties: that  
is, when mens minds, are so taken vp with the  
loue of earthly things, that they begin to flake  
and crole in matters of Gods worship.

The fourth and last is, a trusting in riches,  
and staying vpon them as though our liues  
were maintained by them, or did consist onely  
in them: which thing our Lord Jesus flatly de-  
nieth, saying: though a man haue abundance,



yet his life consisteth not in the things that hee hath. *Luke 12. 15.*

These then are foure euident signes and tokens, whereby we may certainly discerne, that mens hearts and intrailles are infected with couetousnesse.

*Phila.* You haue very well satisfied vs, in this point. Now let vs vnderstand the originall causes of Couetousnesse.

Two causes  
of Couetousnesse.

*Theol.* There be two special causes of Couetousnesse. The one is the ignorance and distrust of Gods prouidence.

The other is the want of tasting and feeling of heauenly things. For till men taste better things, they will make much of these: til they feele heauen, they wil loue earth: til they be religious, they will be courteous.

Wherefoze the cause is sone espied, why men are so sharpe set vpon these outward things, and do so admire riches, worldly pompe, pleasures, and treasures: Because they know no better, they neuer had taste or feeling of those things which are eternal.

*Phila.* Nowe as you haue shewed vs the causes of Couetousnesse, so let vs also heare of the effects.

*Theol.* If I once enter into this, I shall be entangled and wound vp in a maze, where I know not how to get out againe. For, the euil effects

effects of this vice are so many, & so great, that I know not almost where to begin, or where to end. Notwithstanding, I will enter into it; get out how I can.

*Phila.* If you do but giue vs some taste of them, it shall suffice.

*Theol.* When wil I briefly dispatch things in order. And first of al, I reason from the wordes of the Apostle before alleaged, that if couetousnes, and the loue of money be the roote of all euill, then it is the roote of idolatrie, the roote of murther, the roote of theft, the roote of lying, the roote of swearing, the roote of simony, the roote of bribery, the roote of vsury, the roote of lawing, the roote of all contentions in the Church, and the roote of al bzabblings & bzawling in the cōmon-wealth. Moreover, it spreadeth far & nere: it dwelleth in euery house, in euery towne, in euery citie. It pryeth into euery corner, it cræpeth into euery heart. It annoyeth our Physicians, it infecteth our Divines, it choaketh our Lawyers, it woundeth our Farmers, it baneth our Gentlemen, it murthereth our trades-men, it bewitcheth our Merchants, it stingeth our mariners. Oh couetousnes, couetousnes: it is the poison of al things, the wound of Christianitie, the bane of al goodnesse. For Couetousnes marres al: it marreth all, euery where, in al places, in all degrees, amongst all



persons. It marreth marriages: for it coupletth young to old, and old to young. It marreth hospitalitie: it marreth all good house-keeping: it marreth almes-deeds: it marreth Religion: it marreth Professors: it marreth Ministers: it marreth magistrates: it marreth all things. And therefore what sinne so grievous, what euill so odious, what vice so enozmious as this? For this cause it was pretily said of one: that all other vices are but Factors to Couetousnes, and serue for Porters to fetch and bring in her liuing. She maketh simonie her dudge, bribery her dudge, blury her dudge, deceit her dudge, swearing her dudge, lying her dudge. What a diuell incarnate is this, that setteth so many vices a worke, and hath so many Factors and vnderlings to serue her turne! Are they not in a pretie case. thinke you, that are infected with this sin? Oh, they are in a most miserable case. It had bene good they had neuer bene borne. For being aliue they are dead: dead I meane in their soules. For Couetousnesse is soules poison, & soules bane. Couetousnesse is the strongest poison to the soule that is. It is a confection of all the Spiders, Toades, Snakes, Adders, Scorpions, Basiliskes, and all other the most venemous vermine of the whole world. If the diuel can get vs to take downe but one pennyweight of it, it is enough, he desires no more.

For

For presently we fall down starke dead. Therefore the Apostle saith: They that will bee rich (he meaneth in all haste, by hooke or by crooke) fall into temptations, and snares, and into many foolish and noysome lusts, which drowne men in destruction, and perdition. *1. Tim. 6* For, as Couetousnesse is ranke payson to the soule: so the Apostle compareth it to y<sup>e</sup> deepe gulfe, wherein thousands are drowned. And therefore hee addeth in the same place: But thou, O man of God, flie these things. In which words hee doth most grantly advise all the Ministers of the word of God, take heed of it. For as it is dangerous to all men: so it is most dangerous and offensive in the preachers of the Gospel.

*Phila.* Indeed it must needs bee graunted, that Couetousnesse is a very grievous sinne: yea, euen a monster with seven heads. Yet for all that, we see in this our irō age, how many of all sorts are infected with it: and how few will giue any thing to any holy vse. Most men now adayes haue nothing to spare for Christ, nothing for his Gospel, nothing for his Church, nothing for the poore children of God, & needy members of Christ. Christ is little beholden vnto them: for they will do nothing for him, no not so much as speake a good word in his cause, or the cause of his poore Saints. Eueery little thing, with them,



is too much for God, & good men. For when they come to giuing vnto holy & necessary vses, then they wil sticke at a pennie, & scotch at a groat, and euery thing is too much. But, to bestow vpon themselues, nothing is too much. Nothing is too much for lust, for pleasure, for back, belley, and building, for cards, and dice, for whores and harlots, for riotting & reuelling, for Tauernes & brothel-houses. Hundreds and thousands are little enough, and two little, for their expenses this way. It is lamentable to consider, what masses of monie are spent & bestowed vpon these things. But, alas, alas, how heauy an accoūt are they to make in *ḡ* day of the Lord, which so spend their lands, liuings, & reuenues! I quake to think, what shal become of thē at last. It were well for them, if they might bee in no worse cause then a Crocodile, or a curre dogge.

**Theol.** It is most certaine that you say: and we all haue great cause to lament it, and to take vp the old complaint of the Prophet Ieremie, saying: From the least of them, euen vnto the greatest of them, euery one is giuen vnto Couetousnesse: and frō the Prophet euen vnto the Priest they all deale falsly. And another Prophet saith: they build vp *Zion* with blood, and *Ierusalem* with iniquitie. The heads thereof iudge for rewards, and the Priestes thereof teach

*Iere 6. 16.*

*Mic. 3. 10.*

teach for hire, and the Prophets thereof prophetic for money: yet will they leane vpon the Lord, and say; Is not the Lord amongst vs? no euill can come vnto vs. Both these holy Prophets, and men of God, doe fully describe vnto vs the state of our time: wherein, though al be corrupted, yet we beare our selues stoutly vpon God, we presume of his fauour, because of our outward profession, and say in our hearts: No euill can come vnto vs.

*Asune.* You say very true, Sir. The world was neuer so set vpon couetousnes, and men were neuer so greedily giuen to the world, as now adayes. And yet (in truth) there is no cause, why men should bee sharpe set vpon this world. For this world is but vanitie: and all is but pelfe and trash. Fie on this mucke.

*Phila.* Many such men as you are, can skill to giue good words, & say; Fie on this world: al is but vanitie: & yet, for al that, in your daily practise, you are neuerthelesse set vpon the world, nor neuer the more seeke after God. You heare y word of God no whit the more, you read no whit y more, you pray neuer the more: which evidently sheweth, that al your faire speeches, and protestations, are nought else but hypocrisie and leazing. Your heart is not with God, for all this. All is but words: there is no such feeling in the heart.

And



Dent. 9. 28.

And therefore I may iustly say to you, as God himselfe said to his people: This people haue said well, all that they haue said. Oh, that there were an heart in them to feare me, and keepe my commandements.

1. Tim. 6.

Theol. His wordes indeed are good: if his heart were according. For all things considered, there is no cause why men should be so giuen to this world. For they must leaue it, when they haue done all that they can. As we say: to day a man, to morrowe none. And as the Apostle saith: Wee brought nothing into this world: and (it is certaine) we shall carry nothing out. We must all die, we know not how soone. Why therfore should men set their hearts vpon such vncertaine and decciueable things? For all things in this world are more light then a feather, more brittle then glasse, more fleeting then a shadowe, more vanishing then smoke, more vnconstant then the winde. Doubtlesse saith the Prophet *David*: Man walketh in a shadowe, and disquieteth himselfe in vaine: hee heapeth vp riches, and cannot tell who shall gather the. *Psal. 39. 6.* I wonder therfore that these Moules and Muck-wormes of this earth, should so minde these shadowish things, and so dote on them as they doe. If they were not altogether hardened and blinded by the diuell, they would not be so neerely knit  
to

to the clod and the penny as they are: thinking, and alwayes imagining, that there is no happinesse but in these things, which are but dung and drosse: and at last they will giue vs the slip, when we thinke our selues most sure of them.

The wise king, who had greatest experience of these things, that euery man had, (for hee enioyed whatsoeuer this world can afforde, vppward and downward, backward, and forward) yet could find nothing in them, but vanity and veratio of spirit. Moreover, he flaily auoucheth, that al these things, riches, wealth, honour, pleasures, & treasures, will most notably deceiue vs in the end, giue vs the slip, and be gone. For hee compareth riches, & all the glozie of this world, to an Eagle or Hawke, which a man holdeth vpon his fist, stroketh her, maketh of her, taketh great delight and pleasure in her, and saith hee will not take ten pounds for her: yet all on the sodaine, she taketh her flight, and flyeth vpp into the ayre, and he neuer seeth her more, nor shee him. The wordes of the holy Ghost are these:

Wilt thou cause thine eyes to fly after them? Pro. 23. 5.  
(meaning riches) Thou maist: but they will not be found. For they wil make themselves wings like to the Eagle, which flyeth vpp to heauen. From hence wee may learne, that though we set our hearts neuer so much on any thing here belowe: yet at the last it shall be taken



ken from vs, or we from 't.

Wherefoze all worldy men doe but weaue the Spiders webbe: and may fitly be compared to the fillie Spider, who toyleth her selfe, and labourerth all the weeke long to finish vp her webbe: that she may lodge her selfe in it, as in her owne house and free-hold. But alas, at the weekes ende, a Mayde in a moment with one brush of a bryme, dispossesseth her of her inheritace, which she had purchased with great labour and much adoe. Euen so, when the men of this world haue, with much care and trauel, purchased great lands and reuenues, and gathered all that they can: yet on the sodaine, death (with one stroke of his direfull dart) will make them giue vp the ghost: and then where are they? It was pretily therfore said, of a man in the light of nature; No man hath euer liued so happily in this life, but in his life-time many things haue befallen him, for the which he hath wished rather to die thē to liue. And assuredly I thinke there was neuer any man liued any one day vpon the face of this earth, but some grieue or other either did, or fully might inuade his minde ere night; either in the temptations of the world, the flesh, or the diuell: or in regard of soule, body, goods, or name: in regard of wife, children, friends, or neighbours, in regard of dangers to Prince, Estate, Church,

or

ἐν ταύτῃ τῇ ἀρχῇ  
ἔτι οὐδεὶς ἐπὶ  
αἰθρῶτος ἐν-  
δαίμων πέρυ-  
α ἐπὶ ὁ παρὰ  
ἐν οὐρανῷ πολλὰ  
καὶ τεθναίνουσιν  
καὶ οὐ μόνον  
ἐξ αὐτῶν.  
Herodo-  
tus Polim.

o; Common-wea'th: in regard of casualties and losses by water, by fire, by Sea, o; by land. What a life therfore is this, that hath not one good day in it? Who would desire to dwell long in it? For it lyeth open euery day to manifold miseries, dangers, losses, casualties, reproaches, shame, infamie, pouertie, sicknesse, diseases, collickes, agues, tooth-ache, head-ache, backe-ache, bone-ache, and a thousand calamities.

*Phila.* You haue very well described vnto vs the vanitie of this life, and that no day is free from one sorrowe or other, one griefe or other. Which thing our Lord Iesus ratifieth, in the reason which hee bringeth, why men should not distrustfully care for to morrow. For, saith he, *Sufficient vnto the day is the euill* Mat. 6. thereof. Or, as some reade it; *The day hath enough with his owne griefe.* Whercin hee doth plainly shew, that euery day hath his sorrow, his euill, his griefe, and his thwart. But I pray you proceed further in this point.

*Theol.* This I say further: that when men haue swinked & sweat, carked and cared, moyled & tormoilde, djudged & djoyled by night and by day, by sea and by land, with much care and sorrow, much labour and griefe, to rake together the things of this life: yet at last, all will away againe, and we must end where we began.

For



For as Job said: Naked wee came into the word: and naked we must go out. *Job. 1.* For euen as a wind-mill beateth it selfe, maketh a great noyse, whisleth and whisketh about from day to day, all the yeare long: yet at the yeares ende standeth still where it begunne, being not moued one foote backward or forward: so when men haue blustered & blowne all that they can, and haue euen run themselves out of breath, to scrape vp the commodities of the earth, yet at last they must (spite of their beards) end where they began: end with nothing, as they began with nothing: end with a winding sheet, as they beganne with swadling clouts. For what is become of the greatest Monarchs, Kings, Princes, Potentates, & Magnificoes, that euer the world had? Where is Cyrus, Darius, Xerxes, Alexander, Cæsar, Pompey, Scipio, and Hanniball? Where are the valiant Henries, & noble Edwards of England? Are they not all gone downe to the house of obliuion? are they not all returned to their dust, & all their thoughts perished? Though they were as Gods, yet haue they dyed as a man, are fallen like others.

Who now careth for them? who falketh of them? who seareth them? who regardeth them? Doe not beggers treade vpon them? yet while they liued, they were the Lords of the worlde: they

they were as terrible as Lions : fearefull to all men : full of pompe and glozie, dignitie & maiestie. They plowed by all things, they bare all before them, and who but they? But now they haue giuen by the ghost, and are (as Iob <sup>Iob. 30. 23.</sup> saith) gone downe to the house appointed for all the liuing. Their pompe is descended with the, and all their glozie is buried in the ashes. They are now couered vnder a clodde, cast out into a vault, made companions to Loades, and the wormes doe eate them : and what is become of their soules, is most of all to be feared.

Thus we see, howe all flesh doth but make a vaine shew for a while, vpon this Theatre of miserie, fetcheth a compasse about, and is presently gone. For as the Poet saith : *Serius, anticitius sedem properamus ad vnā*, First, or last, we must all to the graue.

*Afuns.* You haue made a very good speech. It doth me good to heare it. I wonder, at these things considered, that men should bee so wholly giuen to this world, as they are. I thinke the diuell hath bewitched them. For they shall carry nothing with them when they die, but their good deeds and their ill.

*Theol.* The drudges and snudges of this world, may very fittly be compared to a Kings sumpter-horse, which goeth laden all the day long, with as much golde and treasure as hee



can beare: but at night his treasure is taken from him: he is turned into a sozie dartie stable, and hath nothing left him, but his galled backe. Euen so the rich cozinozants and caterpillers of the earth, which here haue treasured and hoorded vp great heapes of gold and siluer (with the which they trauell loaden thzough this worlde) shall in the end be stript out of all, let downe into their graue, and haue nothing left them but their galled consciences: with the which they shall be tumbled downe into the Lungeon of eternall darknesse.

*Phila.* Wherein doth the sting & strength of the world especially consist?

*Theol.* Euen as the great strength of Sampson lay in his haire: so the great strength of the worlde lieth in her two breasts: the one of pleasure, the other of profite. For she, like a notable strumpet, by laying out these her breasts, doth bewitch the sonnes of men, and allureth thousands to her lust. For, if she cannot winne them with the one breast, yet she gaineth them with the other: if not with pleasure, then with profit: if not with prophete, then with pleasure. Hee is an odde man of a thousand, that sucketh not of the one breast or the other. But sure it is, which soener he sucketh, he shall be poisoned. For shee gaineth none other milke, but ranke poison. The worlde therefore is like to an alluring Iael, which

which sitteth at her doore, to entise vs to come in, and eate of the milke of her pleasures: but when she hath once got vs in, she is ready (euen *Iud. 4. 21.* while we are eating) with her hammer and her naile, to pearce through our bzaines.

*Phila.* I see plainly, this worlde is a very strumpet, a strong baite, and a snarling nette, wherein thousands are taken. It is very bird-lime: which doth so belime our affections, that they cannot ascend vpward. It is like the waights of a clocke, hanged vpon our soules, which draweth them downe to the earth. It naileth vs fast downe to the ground. It mortifieth vs into clay: it maketh vs abhominable vnto God. *Leuit. 11.* For I remēber God made a law, that whatsoeuer goeth with his breast vpon the ground, shuld be abhominable vnto vs. How much more these carnall worldlings? which are fast sodered to the earth.

*Theol.* The Apostle *S. James*, seeing into the deep wickednes of this world, & knowing right wel how odious it maketh vs in the sight of God, cryeth out against it: tearming it adulterers, & al worldlings adulterers: because they forsake *Christ* their true husband, & whorishly giue their hearts to this world. *O ye adulterers and adulteresses, saith he, know yee not that the amitie of this world, is the enmitie of God?* *Iam. 4.*

Whosoever therefore will bee a friend of this



this world, maketh himselfe the enemye of God. And who dare stand forth and say, I will be the enemye of God? Who therefore dare be a worldling? For every worldling is the enemye of God. What then will become of you, O yee wicked worldlings?

*Phila.* It appeareth then plainly by the scriptures, that y<sup>e</sup> excessiue loue of this world, and vn-satiablenesse desire of hauing, is a most dangerous thing: and men do they know not what, in seeking so greedily after it.

ἡ γενὴν μέγιστον  
ἐν ἑσποσί τοις ἀν-  
θρώποις.  
Sophocles.

*Theol.* The Heathen man will rise vp in iudgement against vs: for he saith; Vn-satiablenesse is the foulest euill amongst mortall men: but many of our sea-gulles and whirlpoules make no conscience of it. They thinke it is no sinne: they deuoure and swallowe vp all: and yet are neuer satisfied. They will haue all, and more then all, and the diuell and all. The whole world cannot satisfie their mind: but God must create new worlds, to content the. These men are like of the golde droppe: the more they haue, the more they desire. The loue of money encreaseth, as money it selfe encreaseth. But the Scripture saith: Hee, that loueth siluer, shall not be satisfied with siluer. Oh therefore, that we would strue earnestly to get out of this gulfe of hell, & tread the meane, y<sup>e</sup> is all worldly things, vnder our fete: as it is spoken of the Church:

Eccle. 5. 9.

Apoc. 12. 1.

**Church** : and that we would set our affections on the things that are aboue ; and not on the things that are beneath : that we would flie an high pitch, and so are aloft as the Eagles, looking downe at this world, and all things in it as at our feet; contemning it, and treading the very glozy of it, vnder our feete ; that it may neuer haue moze power ouer vs.

*Phila.* Oh happie, & twise happie are they that can do so. And I beseech the Almighty God, giue vs his holy spirit, whereby we may be carried aboue this world, into y<sup>e</sup> moūtaines of Myrrhe, and the mountains of Spices. For how happie a thing is it, to haue our cōuersation in heauen! that is, to haue an inward conuersatiō with God, by much prayer, reading, meditation, and heauenly affectiōs. This indeed is, to clime vp aboue the world, & to cōuerse in the chambers of peace. Oh therefore that we could seriously & throughly cōceiue & cōsider of this world as it is, that we would wel weigh the vanity of it, & the excellēce of that which is to come; that we might loath the one, & loue the other: despise the one, & embrace the other: loue God more than euer we did, & this world lesse. For what is this world but vanitie of vanities? Cant. 6, 4.

*Antil.* You doe exceedingly abase that, which some make their god. You speak con-



contemptuously of that, which most men haue in greatest price and admiration. You disgrace that which multitudes would grace. You make light of that, which numbers, make greatest account of vs. Let vs therefore heare your reasons: shew vs more fully, what it is: describe it vnto vs.

*Theol.* The world is a sea of glasse, a pageant of fond delights, a Theatre of vanitie, a labyrinth of errour, a gulfe of griefe, a stie of filthinesse, a vale of miserie, a spectacle of woe, a river of teares, a stage of deceit, a cage full of Wiles, a denne of Scorpions, a wilbernesse of Wolves, a cabben of Beares, a whirl-wind of passions, a fained Comodie, a delectable phrenzic: where, is false delight, assured griefe: certaine sorrow, vncertaine pleasure: lasting woe, sickle wealth: long heauinesse, short ioy.

*Phila.* Now you haue indeede discribed it to the full, & laid it out (as it were) in orient colours. And a man would thinke, he were bewitched or starke madde, which hereafter should set his minde on it. But yet I am desirous to heare a little more of that, which I asked you before, wherein the strength and poyson of the world doth specially consist.

*Theol.* In this lieth a great strength of the world, that it draweth downe the stars of heauen, and maketh them fall to the earth, as it is  
said

said of the Dragons taile. *Apoc.* 12. which is, ambition, couetousnes, & the loue of this world. For we may wonder & lament, to see howe the the loue of these things hath wounded & ouerbozne many excellent seruants of God; both Preachers and professors of the Gospel: which thing doth plainly argue the strength of it. For it is the strongest and the very last engin, that Satan vseth to impunge vs withall, when none other will preuaile. For when no temptation could fasten vpon Christ, he bringeth forth this last weapon, which neuer faileth: All these things will I giue thee: shewing him the glory of the whole world. So then he (hauing experience of this, that it neuer faileth) thought to haue overcome Christ himselte, with it. Heere therefore, lieth the very sting and strength of the world & the diuel. For whom hath he not taken, with All these things will I giue thee? Whom hath he not wounded: whō hath he not deceiued: whō hath he not ouerthrowne: With this, he enticed Baalam: with this, he beguiled Achan: with this, he ouerthrew Iudas: with this, he bewitched Demas: with this, in these our dayes, he deceiueth many of excellent gifts. For assuredly, he is a Phoenix amongst men, which is not overcome w<sup>th</sup> this. He is a wonderment in the world, that is not moued w<sup>th</sup> money.

*Math. 4.*

*Phila.* I am now fully satisfied for this mat-



ter. But one thing commeth often into my mind; to wit, that these miserable worldlings can haue no sound comfort in their pleasures & profits: because they haue no comfort in God, nor peace in their owne consciences.

Theol. You say very true. It is vnpossible, that men, louing this worlde, should haue any sound comfort in God. For no man can serue two maisters: both God and riches. Their case therefore is very dangerous & fearefull, though they neither see it, nor feele it: as I will shewe you by a plaine example. Put case, one of these great rich worldlings should be cloathed in velvet and cloth of gold, in most stately manner: & also should be set at his table, furnished with all the dainties of the world: should be attended and waited vpon by many, in most Lordly and pompous manner: should sit in his goodly dining-chamber, all glittering like golde: should haue his first, second, and third service serued in, with minstrels, and instruments of musicke, in most royall sort: he sitteth in his chaire, like a king in his throne: yet for al this, if a dagger should be held to his heart all this while, ready to stab him. What pleasure, what ioy, what comfort can he haue in al the rest? Euen so, whatsoeuer pōp, or pleasures wicked worldlings haue here below, yet their guilty & hellish conscience is, as it were, a dagger alwayes helde hard to  
their

their heart: so as they can haue no sound comfort in any thing. ¶ Let me giue it you thus: But case a man hath committed high treason, and were therfoze apprehended, arraigned, and condemned to be hanged drawne & quartered: what then can comfort him in such a case? Can mirth, can musicke, can golde, can silver, can lands, can liuings? No, no: none of al these can help him, or giue him any cōfort. For the continual thoughts of death doe so gripe him at the heart, that none of al these can do him any good, or any whit mitigate his griefe. What then is the thing that may cōfort him in this case? Only a pardon, sealed with the kings broad seale, and subscribed with his owne hand. For as soone as he hath got this, his heauie heart reuiueeth, and leapes for ioy. This then assuredly is the very case of al prophane Atheists & worldlings, who are not assured of the king of heauen his pardon for their sinnes: and then, what ioy can they haue either in their meate, drinke, goods, cattel, wines, children, lands, reuenues, or any thing whatsoeuer? For the dreadfull thoughts of hell do estones crosse the inwardly, and quite dampe and dash all their mirth. Their owne consciences will not be stilled: but in most terrible maner rise vp, & giue euidence against them, telling them flatly they shall bee damned: how merry and iocund soeuer they  
seen. 8



Pro. 14. 13.

Job. 27. 20.

Job. 15. 20.

seeme to be in this world; setting a good face on the matter. For sure it is, that inwardly they haue many a cold pull, and many heart gripes. And all their mirth and iollitie, is but a gigling from the teeth outward: they can haue no sound comfort within. And therefore the wise King saith; Euen, in laughter the heart is sorrowful: and the end of that mirth is heauinesse. Likewise saith the holy man *Iob*, Terrors of conscience come vpon the wicked man, like waters: in the night, a whirlewinde carrieth him away secretly. *Eliphaz*, the *Temanite*, auouched the same point, saying; The wicked man is continually as one that trauaileth of child: a sound of feare in his eares, &c. Thus then we see, that howsoever many carnal Atheists, and vngodly persons, seeme outwardly to float aloft in all mirth & iollity, bearing it out (as we say) at the breast: yet inwardly they are pinched with terrors, and most horrible conuulsions of conscience.

*Antile.* You haue spoken many things very sharply againsts Couetousnesse: but in my mind, so long as a man couets nothing but his own, he cannot be said to be couetous.

*Theol.* Yes, that he may. For not only is he couetous which greedily desireth other mens goods: but euen he also, which ouer niggardly and pinchingly holdeth fast his own, and is such a miser,

a miser, that he will part with nothing. We see, the world is full of such pinch-pennies, that will let nothing goe; except it be wrung from them perforce, as a key, out of Hercules hand.

These gripple muck-rakers had as leue part with their blood, as their goods. They wil pinch their owne backs & bellies, to get their God into their chests. And when they haue once got him in there, wil they easily part with him, trow yee? No, no: a man wil not part with his God, for no mans pleasure. He will eate Pease-bread, and drinke smal drinke, rather then he wil diminish his God. Therfore the Scripture saith, Eat not the meat of him that hath an euill eye: & desire not his daintie dishes. For as he grudgeth his own soule: so hee will say vnto thee, Eate and drinke, when his heart is not with thee. Thou shalt vomite thy morsels, which thou hast eaten, and loose thy pleasant speeches. The old saying is, The couetous man wanteth as wel that which hee hath, as that which hee hath not: because he hath no vse of that which he hath. So then you see, there is a great strength of couetousnesse, in the niggardly keeping of our owne.

*Antile.* Yet, for all this, men must follow their worldly businesse, & lay to liue. For it is an hard world, & goods are not easie to come by. Therefore men must ply their businesse:

or

TY WIND WEIL  
PRO. 13. 6.



or else they may goe begge or starue.

*Theol.* I deny not, but that you may followe the workes of your calling diligently: so it be in the feare of God, and with a good conscience, as I told you befoze: but this greedinesse and gripplenesse God doth condemne, and also this excessive loue of money.

*Phila.* Beleue mee, I know no body that hateth it. I cannot see, but that all men loue gold and siluer.

*Theol.* It is one thing to vse these things: and another thing to loue them & set our hearts vpon them. For the Scripture saith: If riches encrease, set not your heart vpon them. *Psal. 62.*

1. Iohn. 2.

*S. Iohn* also saith: Loue not this world, nor the things that are in this world. He saith not, vse not this world: but loue not this worlde. For, vse it wee may: loue it wee may not. Therefore the Apostle saith: that they, which vse this world, should bee as though they vsed it not.

1. Cor 7.

Where, he alloweth a sober and moderate vse of the things of this life, in the feare of God. We must vse this world for necessities sake, as we vse meate and drinke. For no more of this world then needs must: for feare of surfetting.

Heb. 13. 5.

The holy Ghost saith: Let your conuersation bee without Couetousnesse, and be content with things present. Vappy is that man therefore that is wel content with his present estate  
what

whatsoever, and carryeth himselfe moderately  
and comfortably therein. For the spirit saith:

There is no profite to a man vnder the Sun: Eccl. 2. 24.  
but that he eate & drink, & delight his soule,  
with the profit of his labours. I saw also this,  
that this is of the hand of God. In which  
words, the prudent king saith thus much, in ef-  
fect: that this is all the good, we can attaine vn-  
to in this world: even to take a sober and com-  
fortable vse of the things of this life, which God  
bestoweth vpon vs. And further he auoucheth,  
That thus to vse them aright, and with sound  
comfort, is a very rare gift of God. For as one  
saith: He is a wise man, that is not greeued for  
the things which hee hath not: but doth re-  
ioyce in the things that hee hath: vsing them  
to Gods glorie, and his owne comfort. So  
then I conclude this point, and returne you an  
answere thus: That we may, in sober and god-  
ly maner, vse gold, silver, and the things of this  
life: but at no hand to ouer-love them, or giue  
our hearts vnto them.

*Antile.* Well: yet for all this, I cannot see,  
but that these preachers & professors, these  
learned men, & precise fellows, are euē as ea-  
ger of the world, & as couetous, as any other.

*Theol.* Now you shew your benemous spirit,  
against better men then your self. And I haue  
a foure-fold answer for you. First I answer,  
that

ἐυζωμίων ὁ  
μὴ λυπῆται  
ἐφ' οἷς μὴ ἔχει  
ἀλλὰ χαίρει  
ἐκ οἷς ἔχει.  
Gregorius  
Nazi.



Rom. 8.

that although godly men may bee somewhat overtaken this way, and ouerspirit a little; yet they bzeake not out so grossly, as others. Secondly, if God leaue them sometimes to be overcome of the woꝛld: yet he, in his great wisdom and mercy, turneth it to their good. For thereby he first humbleth them, and afterward raiseth them vp againe. And so all things woꝛke together for good, to them that loue God. Thirdly, I answer, that we liue by rules, & not by examples. For euen the best of gods people haue had their waits and weaknesse. Therefore wee may not frame rules to liue by, out of the infirmities of the most excellent seruants of God. Wicked therfore and impious is their allegation, which alleage Dauids adultery, Lots dzunkennes, Peters fal, Abrahams slips, Salomons weakenesse, &c. for a shelter & defence of themselves in the like sinnes. Lastly, I answer, that you do greatly wound your selfe, in your own speech: so far off are you from mending your market any whit, thereby. For if Preachers and other godly men (after many praiers & teares, and much meanes vsed) cannot escape scot-free, but sometimes are wounded, and almost overthrowne, by the woꝛld and the Diuel: what then shall become of you, which vse no meanes at all, noꝛ any gaine-striving, but willingly giue place to the Diuel: If the Diuel did ouer-master Dauid, Lot, Sampson, Salomon,

Salomon, and other such excellent ~~W~~oꝛthies :  
 alasse, what shal become of meere woꝛldlings  
 and Atheists ? If the most valiant men, and  
 chiefe Captaines in a battel goe downe, what  
 shal become of the faint-hearted souldiours? And  
 as Saint Peter saith ; If the righteous scarce  
 be saued, where shall the wicked and vngod-  
 ly appeare? So then I take you at the rebound,  
 and returne your owne weapon vppon your  
 selfe; that sith godly men cannot escape thzough  
 this woꝛld, without blowes : what shal be-  
 come of them, which know not what godlinesse  
 meaneth?

1. Pet. 4. 18.

*Antile.* Yet, I say once againe, that men  
 must liue, men must lay for this world : wee  
 cannot liue by the Scriptures. And, as for that  
 which you call couetousnesse, it is but good  
 husbandry.

*Theol.* I thought, we should haue it, at last.  
 Now you haue paid it home : you are come to  
 the old bias, & as an Ware to her olde forme, and  
 her old couert. For this is the very couert and  
 thicket of the woꝛld, wherein they would hide  
 couetousnesse: but I will doe what I can to hunt  
 you out of it, by the Scriptures.

First, Salomon saith, He that spareth more  
 then is right, shall surely come to pouerty. So  
 then you see, that couetousnes bringeth pouer-  
 ty. Thus therfore I reason : that, which bring-  
 eth

Pro. 11. 24.



Pro. 15. 27.

οὐ κακὰ καρ-  
 δαίνειν κακὰ  
 κέρδεα ἐστὶ τῆς  
 Hesiodus  
 κέρδος πονερόν  
 ζημίαν δ' εἰ-  
 σέρεϊ καὶ σύμφο-  
 ρος ἐργάζεσθαι.  
 Phocillid.

eth pouerty, is no good husbandrie: but coue-  
 tousnesse, and too much sparing, bringeth pouer-  
 ty: therefore it is no good husbandrie. The same  
 Salomon saith; Hee, that is giuen to gaine,  
 troubleth his owne house. That is, the coue-  
 tous man is an occasion of many evils, in his e-  
 state and family. From this Scripture, I doe  
 thus reason; That, which troubleth a mans  
 house, is no good husbandry: but couetousnesse  
 troubleth a mans house: therefore it is no good  
 husbandry. Last of all, the old prouerbe saith; Co-  
 uetousnes bringeth nothing home. And ther-  
 fore it is no good husbandry. For oftentimes wee  
 do see, that men, for couetousnesse of more, lose  
 that which otherwise they might haue had. One  
 of y wise Heathen saith; Evil gaine is as bad as  
 losse. But the couetous man doth seeke after  
 wicked gaine; and therefore seeketh losse: and  
 consequently, is no good husband. Another saith;  
 Vniust gaine bringeth both losse & misery.  
 And therefore it is far enough off from vertue,  
 and all good husbandry. Thus then, I hope, you  
 are so hunted both by God & men, that this co-  
 uert cannot hide you. And therefore you must out  
 of it, & seeke some other shelter: for this will not  
 serue your turne.

*Phila.* Now, I must needs say, you haue ful-  
 ly stopt his mouth, & thoroughly ferrited him  
 out of his deepe burrow. And it is most cer-  
 taine,

taine, that you say: that the wise heathen haue condemned couetousnes & all vniust gaines, which wee both practise and defend: and therefore wil rise vp in iudgement against vs. But now let vs leaue this cauiller, & proceed in our matters. There is one thing yet remaining, wherein I desire to be satisfied.

**Theol.** What is that?

**Phila.** I would gladly know, which be the speciall remedies against couetousnesse.

**Theol.** There be two speciall remedies against Couetousnesse: To wit, Contention, and the Meditation of Gods pzeuidence.

**Phila.** Let vs heare somewhat of Contention, out of the Scriptures.

**Theol.** The Apostle saith, Having foode 1. Tim. 6. 7. and raiment, we must therewith bee content. For we brought nothing into this world: and it is certaine we shall cary nothing out. The spirit also saith: Let your conuersation bee Heb. 13. 5. without couetousnesse, and be content with your present estate. Again, the Apostle saith: Hee had learned, in what estate soever hee Phil. 4. 11. was, therewith to be content. Note that he saith, ὁ φειλόμενος ἐ-  
αυτῷ ἐπιζητεῖν  
ἀποσφύλιζων  
τὴν, ἵνα μηδὲν  
αἰσχροὺν ἐνεκα  
χρεματίων  
ποιῶμεν. he had learned: for he had it not of himself. For Cyril. in  
Ioan. 4. Contentation is the singular gift of God: as it is witten: The righteous eateth to the Contentation of his soule: but the belly of the wicked shall want. Pro. 13. 25. An ancient Fa-  
ther



ἐν ὅτ' ἐπένης ὁ  
μὴ ἐνέχον  
καὶ οὐκ ἐχον, ἐκ  
ὅτ' ἐπένος ὁ  
πολλὰ κελί-  
ντος, ἀλλὰ ὁ  
μὴ ἐνός δέου-  
ρος.

Chrysost.

homil. 51.

μὴ πλεῖν  
αἰδέσθαι, ἀλλ'  
ἡξίως βί-  
βειν, ἀρκεί-  
σθαι παρὲς καὶ  
ἀλλοτρίων ἀπὸ  
χρεῶν.

Euripides.

ther saith:: We ought to accustom our selues to liue of a little, & to be content: that we may doe no wicked or filthy thing for lucre's sake. **Another saith:** He is not poore that hath nothing: but he that desireth much. Neither is he rich that hath much, but he **þ** wanteth nothing: for cōtentatiō neuer wanteth. There is no grief in lacking, but where there is immoderat desire in hauing. If we wil liue after nature, we shal neuer be poore: if after our own appetite, we shal neuer be rich. **¶ Wel therefore said the poet:** Waxe not rich vniustly, but iustly. Be cōtent with thine own things: abstaine from other mens. **¶ Thus then we see,** that both **God** himselfe (the fountaine of all wisdom) & men also, both in the state of nature & grace, doe all ioyntly aduise vs to strue for Contentation: and then shall we haue a soueraigne remedy against Couetousnesse.

**Phila.** Let vs heare somewhat of the second remedie against Couetousnesse.

**Theol.** An earnest thinking vpon the prouidence of **God**, is a present remedie against y<sup>e</sup> most foolish & pining carefulnesse of men for this life. For if we would seriously waigh, & deeply consider the prouident care that **God** hath had for his children in all ages, touching food & raiment: and how straightly he hath prouided for them, it might suffice to correct this euill in vs, and mini-

ser

ffer vnto vs a notable p̄seruatiue against Co-  
uetousnesse.

We read how wonderfully the Lord did p̄-  
uide for his Prophet Eliah, in the time of the  
great dearth & drought, that was in Israe<sup>l</sup>. Did  
not the Lord cōmand y<sup>e</sup> Ravens to feede him, by  
the riuer Cherith? Did not the Ravens bring  
him bread & flesh in the morning, & bread & flesh  
in the evening, & he drunke of the Riuer? 1 King. 17.

What should I speake, how miraculously  
God p̄vided for Hagar and her Infant, when  
they were both cast out of Abrahams house, &  
brought to great extremitie? euen both of them  
ready to giue vp the Ghost for want of foode.

Did not God helpe at a pinch, as his manner  
hath alwaies bin? Did not he send his angel vnto  
them, & both cōfort them, & p̄uide for them? Gen. 21. 15  
What should I speake how strangely God p̄-  
vided for his Church in the wilderness? Did he  
not feede them with Manna from heauen, and  
gaue them water to drinke out of the Rocke? Exod. 16. 4.  
Exod. 17. 6.  
Psal. 78.  
Hath not our heauenly Father made many  
repall and large promises, that hee will p̄uide  
necessaries for his children: Shal we not thinke,  
that hee will be as good as his word? Doth hee  
not say, The Lions lacke, and suffer hunger:  
but they, which seeke him, shall want no- Psal. 34. 10.  
thing that is good? Doth he not say, Feare  
him all yee Saints; for nothing is wanting,



Psal. 3. 4. 11.

Mat. 6. 33.

1. Pet. 5. 7.

Luke 12.

Heb. 13. 5.

Phil. 4. 5.

to them that feare him? **Doth he not say:** No good thing shall bee withheld from them that walke vprightly? **Doth he not say:** Our heauenly father knoweth, that we haue need of these things: and that all these things shall bee cast vpon vs, if wee earnestly seeke his kingdom? **Doth he not bid vs,** cast all our care vpon him? For he careth for all. **Doth he not bid vs,** take no thought what we shall eate, or what we shall drinke, or wherewithall we shall be cloathed: **Meaning therby,** no distracting or distrustfull thought. **Doth he not say,** he wil not leaue vs nor forsake vs? **Doth he not say,** The Lord is at hand: in nothing be carefull? **Are not these large promises sufficient to stay vpon our faith,** in Gods prouidence? Shall we thinke, God iesteth with vs? Shall we thinke, he meaneth no such matter? Shall we imagine, he will not keepe touch? Oh, it were blasphemie once to thinke it. For God is true, and all men lyers. He is faithfull that hath promised. His word is more then the faith of a Prince: more then ten thousand Obligations. Why then doe we not rest vpon it? why goe we any further? why doe we not take his Word? why doe we not depend wholly vpon him? why are we still cometous? why are we still distrustfull? why do we dissemble, and deceiue? Oh we of little faith! Our Lord Jesus (knowing right well the distrustfulnesse of

of our nature, and the deepe roote it hath in vs) is not onely content to make these great & roy- all promises vnto vs, which were enough: but also strengtheneth and backeth vs with many strong reasons, to support our weaknesse, in in this behalfe. He therefore bringeth vs backe, to a due consideratiō of things. Consider (saith he) the Rauens. Consider the foules of the heauens. For they neither sowe, nor reape, nor carry into barnes: and yet God feedeth them: they want nothing. Consider the Lillies how they grow: they neither labour, nor spin: yet *Salomon* in all his royaltie, was not cloathed like one of these. **Oh, therefore that we would consider these** Consider. **Oh that we would consider that our life is moze worth then meate, and our bodyes then rayment.** **Oh that we would consider, that with all our caring and caring, we can doe no good at all: no, not so much, as adde one cubite to our stature.** Truly, truly, if we would deeply ponder these reasons of our Saviour, and apply them to our selues, they might serue for a bulwarke, & sure defence against Couetousnesse. If men would consider, how the great king of heauen (who hath his way in the whirl-wind, and the cloudes are the dust of his foete) careth for the little wren, & silly sparrow: how he looketh to them, how he tendereth them, how he provideth for them eue-

Luke 12.24.

Nahum. 1.3.



rie day, both break-fast, dinner and supper : it might serue to correct our distrustfulnesse . For who euer saw these , or any other soule starue, for hunger ? so good a father, and so good a nurse haue they . And are not wee much better, then they ? hath not God more care of vs, then of them ? yes verily , a thousand times . For he loveth them, but for our sakes : how much more then doth he loue our selues ? Therefore I say againe & againe, if we would consider these things, and lay them to heart, they would nip couetousnes on the head, & drive it quite out of our harts. Let vs consider therefore , that God provided for man before man was : then how much more will hee provide for man, now that hee is : Is he our Father, & will he not provide for vs : Is hee our King, and will he not regard vs ? Is hee our Shepheard, and will he not looke to vs : Hath hee provided heaven for vs, and will he not giue vs earth : Hath hee giuen vs his sonne Christ, and shall he not with him giue vs all things ? Doth he provide for his enemies, and will he not provide for his friends : Doth he provide for whoremongers, & will he neglect his chosen : Doth he send his raine, & cause his Sonne to shine vpon the vniust, and shall he not vpon the iust : Doth he provide for them, which are not of his family, and will hee not provide for his owne familie ? Will a man feede his Hogges, and not care for his

his seruants? Will hee care for his seruants, and not regard his owne children? Wh then let vs consider these reasons: let vs remember, that our heauenly Father hath as great care for the preservation of his creatures, as once hee had for their creation. Let vs therefore remeber, that our life consisteth not in these things; but in the prouidence of God. Let vs remember, that hee which giueth the day, will prouide for the things of the day. Let vs remember, that God alwaies giueth for sustentation; though not for satietie. Let vs remember, that God will not famish the soules of the righteous? Let vs remember how God neuer failed his. For who euer trusted in the Lord, and was confounded?

Pro. 10. 38,

*Phila.* What then is the cause that many doe want outward things?

*Theol.* The cause is in theselues; because they wat faith. For if we had faith, we could wat nothing. For faith feareth no famine; as saith an anciēt Father, And another saith; For as much as al things are gods, he that hath god can wat nothing: if hee himselfe be not wanting vnto God. Therefore to haue God, is to haue all things. For if we haue him our friend we haue enough, we neede goe no further. For he will make men our friends: yea hee will make Angels, & al creatures to be seruiceable vnto vs: he

*Ierom. & Heliodorū Ciprian in Oracione deminica.*



will giue them a speciall charge to looke to vs, to gaurd vs, and to doe continuall homage vnto vs. Therfore let vs make God our friend, and then haue we done all at once, that may concerne our good, both for this life, and a better. But if he stand not our friend, if wee haue not him on our side, if he backe vs not, then all other things, whatsoeuer, can doe vs no good: al is not worth a button. For, *Quid prodest, si omnino habes: eum tamen, qui omnia dedit, non habere?* What is a man the better, though he haue all things, & be without him which is the author of all things?

Aug. 110.

*Phi* Herein you speake very truely, no doubt. For wee see, many haue great plentie of outward things: but because they haue not God, they they can haue no true comfort in them, or blessing with them.

Matth. 4.

Luke. 12.

*Theol.* True indeede. For man liueth not by bread onely (saith our Lord Jesus): but by euery word that proceedeth out of the mouth of God. And againe hee saith, Though a man haue a bundance, yet his life consisteth not in the things that he hath. For without Gods blessing, there can bee no sound comfort in any thing. We see, by daily experience, how the Lord curseth the wicked, though they haue abundance. For some hauing abundance, yet are visited with continuall sicknesses. Some hauing abundance,

abundance, pine away with consumptions. Others hauing abundance, die of surfeiting. Others are snatched away by vntimely death, in the middest of all their iollitie. Others are visited with great losses, both by sea and by land. Others are vexed with curst wiues, & disobedient childzen. Some againe commit murders, and treasons, & so loose al at once. Others are wasted and consumed, by the secret curse of God; no man knoweth how. Some, hauing great riches, are giuen ouer to the murtherer, some to the theefe, some to the poisoner.

Therefore the wise king saith: There is an euil sicknesse vnder the sun; riches referued to the owners therof, for their euil. *Eccles. 5. 12.* יצר ככל אנת  
ליו כל יד מפקו  
הכאנו עמל  
Iob. 20. 22.

Zophar also, the Naamathite, saith; When the wicked shall haue sufficient & enough, he shall be brought into straits: The hand of euery troublesome mā shal be vpon him. When he should fill his belly, God will send vpon him his fierce wrath: which he shall raine vpon him in steed of his meate!

Thus then it is cleare, that mans life, & good estate, dependeth not vpon the abundance of outward things; but onely vpon the blessing and prouidence of God. For, His blessing onely maketh rich, and it doth bring no sorrowe with it. For, Better is a little vnto the iust, then great abundance to many of the wicked. Bet-

Pro. 10. 12.

Psa 37. 16.

ter



Pro. 15. 16. ter is a little with the feare of the Lord,  
 then great treasure, and trouble therewith.  
 Pro. 16. 8. Better is a little, with righteousness, then great  
 reuenewes, without equitie.

Thus then I conclude this point: Man li-  
 ueth not by bread: but by a blessing vpon bread:  
 not by outward meanes; but by a blessing vpon  
 meanes. For how can bread, being a dead  
 thing, and hauing no life in it selfe, giue life to o-  
 thers?

*Phila.* I doe not well vnderstand the mea-  
 ning of these words: *By enery word, that procee-  
 deth out of the mouth of God.*

*Theol.* Whereby is meant, the decree, ordi-  
 nance, & prouidence of God, which vpholdeth al  
 things, euen the whole order of nature.

For the scripture saith: He spake, & it was  
 done: he commanded, and they were created.  
 In which words, wee plainely see, that God  
 doth but speake, & it is done: he doth com-  
 mand, and all creatures are preserued. For God doth  
 all things with a word. He created all, with his  
 word: he preserueth al w<sup>th</sup> his word: hee speaketh  
 & it is done. His words, are words of power, &  
 authority. Whatsoever he saith, whatsoever he  
 calleth for, it must be done presently, without a-  
 ny delay: ther is no withstanding of him. He cal-  
 leth for famine, & behold famine. He calleth for  
 plenty, and behold plenty. He calleth for pe-  
 nance,

lence, and behold pestilence. He calleth for the sword, and behold the sword. All Angels, all men, all beasts, all fishes, all fowles, all creatures whatsoever must obey him, and be at his becke. He is the greatest commander: his sword commandeth heaven, & earth, & the sea. All creatures must be obedient to his wil, & subiect to his ordinance.

This is the cause, why all things both in heaven, earth, & the sea, doe keepe their immutable, and unvariable courses, times and seasons; Even because he hath charged them so to doe. And they must of necessity alwaies, at all times, and for ever, obey: for the creatures must obey the Creator. This act of Parliament was made, the first weeke of the world; & neuer since was it can be repealed.

*Phila.* But to call you backe againe, to the point we had in hand: resolve me I pray you of this; Whether many of the deare children of God, doe not in this life sometimes want outward things, and are brought into great distresse?

*Theol.* Yes certainly. For Eliah did want, & was in distresse. Paul did want, & was in many distresses. The holy Christians, mentioned in the Hebrewes, did want, and were in marvellous distresses. Many of Gods deare ones have in all ages wanted, and at this day also doe want,

1. Reg. 17.

2. Cor. 1. 8.

2. Cor. 11. 25

Heb. 11. 36.



want, and are greatly distressed. But this is a most infallible truth; that howsoever Gods children may want, & be low brought: yet they are neuer utterly forsaken; but are holpen euen in greatest extremities: yea, when all things are desperate, & brought euen to the last cast.

To this point, most notably speaketh the Apostle, saying; We are afflicted on euery side, but yet we dispaire not: wee are persecuted; but not forsaken: cast downe, but we perish not. **The Prophet** Ieremie also saith, The lord will not forsake for euer: but though he send affliction, yet wil he haue compassion, according to the multitude of his mercies. For hee doth not punish willingly, or from his heart, nor afflict the childrē of men. **The kingly prophet** saith, Surely the Lord will not faile his people, neither wil he forsake his inheritance. **The Lord** himselfe saith, For a moment, in mine anger, I hid my face from thee: but with everlasting mercy haue I had compassion on thee. So then we may fully assure our selues, & euen write of it (as a most vndoubted and sealed truth) that Gods children shall neuer be utterly forsaken, in their troubles.

*Phila.* Sith the care & prouidēce of God is so great for his childrē, as you haue largely declared: what then I pray you is the cause, why God suffereth his to be brought into so many troubles

troubles and necessity?

Theol. Their profit and benefit is the cause; and not their hurt. For he loveth them, when he smiteth them: hee saoureth them, when hee seemeth to be most against them. Hee aimeth at their good, when hee seemeth to be most angry with them. Hee woundeth them, that hee may heale them. Hee p[re]sleth them, that he may ease them. Hee maketh them crie, that afterward they may laugh. Hee alwaies meaneth well vnto them: hee neuer meaneth hurt. Hee is most constant, in his loue towards them. If hee b[ri]ng them into necessities, it is but for the triall of their faith, loue, patience, and diligence in prayer.

If he cast them into the fire, it is not to consume them, but to purge and refine them. If he b[ri]ng them into great dangers, it is but to make them call vpon him, more earnestly, for helpe and deliuerance.

He p[re]sleth vs, that we might crie: wee crie, that wee may be heard: wee are heard, that wee might be deliuered. So that here is no hurt done: we are worse scar'd, then hurt.

Euen as a mother, when her childe is wayward, th[re]atneth to th[ro]we it to the Wolfe, or scareth it with some p[er]car, or bul-begger, to make it cling more vnto her, and be quiet: So the Lord oftentimes sheweth vs the terrible faces



Rom. 8.

Heb. 12. 10.

Heb. 12. 14.

1. Theſ. 1. 6.

Gal. 6. 14.

Phil. 3. 10.

1. Cor. 1.

52.

Rom. 5. 3. 4.

Pf. cc3. 71.

faces of troubles and daungers, to make vs cleave and cling faſter vnto him: and alſo to teach vs to eſteeme better of his gifts when wee enioy them, and to be moze thankful for them: as health, wealth, peace, libertie, ſafetie, &c. So then ſtil wee ſee, here is nothing meant on Gods part, but good. As it is wzitten: All things worke together for good, to them that loue God. For, even the afflictions of Gods children are ſo ſanctified vnto them, by the ſpirit, that thereby they are made partakers of Gods holineſſe. Whereby they enioy the quiet fruite of righteouſneſſe. Whereby they attaine vnto a greater measure of ioy in the holy Ghoſt. Whereby the worlde is crucified to them, and they to the worlde. Whereby they are made conſormably to Chriſtes death. Whereby they are kept from the condemnation of the worlde. Whereby they learne experience, patience, hope, &c. So that, all things conſidered, Gods children are no loſers by their afflictions: but gainers. It is better for them to haue them, then to be without them: they are very good for them. For when Gods children are chaſtiſed, it is as it ſhould be. For to them, the croſſe is mercie, and loſſe is gaine. Afflictions are their ſchooling, and Aduerſitie, their beſt Uniuerſitie.

It is good for me (ſaith the holy man of God)  
that

that I haue bene afflicted, that I might learne thy statutes. By his afflictions therefore, hee learned much, and became a good scholler in Gods booke, and well seene in his Statutes and Lawes. Hee grewe to greate wisedome and iudgement by his chastilements. All things turned about, in Gods mercifull prouidence, to his everlasting comfort. For I say againe, and againe, that all things tend to the good of Gods chosen people. And therefore that estate, which GOD wil haue his children to bee in, is alwaie best for them. Because hee, who can best discern what is best, seeth it to bee best for them: whether it be sicknesse or health, pouertie, or plentie, prison, or libertie, prosperitie, or aduersitie. For sometimes sicknesse is better for vs then health, and pouertie then plentie. Are therefore the children of God sicke? It is best for them: are they poore? it is best for them: are they in any trouble? it is for the best: because their good Father wil turne it to the best. Hee wil oftentimes cut vs short of our lusts and desires: because hee seeth wee will bane our selues with them. Hee, in fatherly care, will take thy knife from vs: because hee seeth wee wil hurt our selues, with it. Hee wil keepe vs short of health, and wealth: because hee knoweth wee will be the worse for them.

He



He will not giue vs too much ease, and prosper-  
 rity in this world, for he knoweth it will poison  
 vs. Hee will not allowe vs continuall rest, like  
 standing ponde: for then he knoweth we will  
 gather scumme and filth. Hee dealeth fatherly  
 and mercifully with vs in all things: euen then  
 seeking our greatest good, when we thinke hee  
 doth vs most harme.

And to speake all in a word, hee bringeth vs  
 into troubles and straits, to this end especially,  
 that he may heare of vs. For he right well kno-  
 weth our nature: he is wel acquainted with our  
 dispositiō. He knoweth, we will not come at him  
 but when we stand in need of him: we care not  
 for him, so long as all goeth wel with vs. But if  
 we come into distresse, or want any thing that  
 we would faine haue, then he is sure to heare of  
 vs: As he saith by the Prophet, In their affliction,  
 they will seeke me early.

Hol. 5. 15.

Esa. 26. 16.

And another Prophet saith, Lord, in trouble  
 haue they visited thee. They powred out a  
 praier, when thy chastisemēt was vpon them.  
 So then now I hope, you doe plainely see the  
 cause, why the Lord bringeth his childezen into  
 so many troubles and necessities.

*Phila.* I doe see it indeed: & I am very well  
 satisfied in it. But yet let me aske you one  
 thing further. Are Gods children alwaies sure  
 to be deliuered, out of their troubles?

Theol.

Theol. **Yes verily: and (out of doubt) so far forth, as God saith it good for the. For it is written: Great are the troubles of the righteous: but the Lord deliuereth the out of all.** **S,** Peter saith: The Lord knoweth how to deliuer the godly out of temptation. **As if he should say: He is beaten in it, and wel seene and experienced in it: so as he can do it easilie, & without any trouble at all.** It is said of Ioseph, being in prison: that, when his appointed time was come, and the counsell of the Lord had tried him, the King sent and loosed him, the Ruler of the people deliuered him. **And againe, the Scripture saith: The righteous cry, and the Lord heareth the, & deliuereth them out of all their troubles. The Angell of the Lord tarieth round about them that feare him, and deliuereth them. And in another place, the Lords himselfe saith, concerning the righteous man: Because he hath loued mee, therefore I will deliuered him. I will exalt him, because hee hath knowen my name. He shall call vpon me in trouble, and I will heare him, I wil be with him in trouble: I wil deliuer him, and glorifie him.** **So also saith Eliphaz the Temanite: Hee shall deliuer thee in fixe troubles: & in the seuenth, the euil shal not touch thee.** **Come my people, saith the Lords, enter thou into thy chambers, and shut thy doores after I thee;**

Psal. 34. 19

2. Pet. 2. 9.

Psal. 105. 19.  
20.

Psal. 34

Psal. 91. 14.  
15.

Iob. 5.

Esa. 26. 20.



Obad. 17.

thee: hide thy selfe for a very little while, vntill the indignation passe ouer. And the Prophet saith: Vpon Mount Zion shall be deliuerance, and it shal be holy: and the house of Iacob shall possesse their hereditarie possessions. Almost innumerable places of the Scriptures might be alleadged, to this purpose: but these may suffice. Therefore let vs know for a certaintie, that so sure as trouble and affliction are to the children of God, so sure also is deliuerance out of the same. As we may write of the one, and make reckoning of it, as sure as the coate of our backe: so may we also, in Gods good time, write of the other, and make full account of it: as sure as the Lord is true. Abraham was in trouble: but deliuered. Job in trouble: but deliuered. Dauid in great troubles: but deliuered. The three children in the Furnace: but deliuered. Daniell in the Lions den: but deliuered. Ionas in the Whales belly: but deliuered. Paul in innumerable troubles: but yet deliuered out of all.

*Phila.* All this being true, that you say, it followeth, that Gods children are chastised onely for their good, and euermore sure of deliuerance in his appointed time. Which thing being so, me thinketh there is no cause at all why they should be ouer heauie, or too much cast downe in their afflictions.

Theol.

Theol. Assuredly there is no cause at all: but rather cause why they should reioyce, clappe their handes, and sing care away. For can a father forsake his chilozen: a King his subiects: a Maister his seruant: or a Sheepe heard his sheepe: Doth not Iehouah say, I will not leaue thee, nor forsake thee. Doth not our heavenly Father know, wee haue neede of these things: Hath not God giuen vs his word, that wee shall not want outward things: Hath hee not said, They shall be cast vpon vs: Why then should we be dismayed: Why should wee hang downe our heades: Why doe wee not plucke vp our heartes, and be of good cheare: God is our deare Father: hee is our best friend: hee is our dayly Benefactor: wee keepe vs at his owne costes and charges: hee grudgeth vs nothing: hee thinketh nothing too much for vs. He loueth vs most dearly. He is most charie and tender ouer vs. Hee cannot endure, the winde should blowe vpon vs. Hee will haue vs want nothing that is good for vs. If wee will eate golde, wee shall haue it. Hee hath giuen vs his faithfull promise: that as long as hee liueth, wee shall neuer want. Let vs therefore reioyce, and be merry. For Heauen is ours, earth is ours, God is ours, Christ is ours, all is ours.

Heb. 13

As the Apostle saith: All is yours, and you are  
I 2

1. Cor. 3. 22.



are Christes, and Christ is Gods. The world  
 clappe their hands, and crow long befoze it bee  
 day: saying, all is theirs: but the childzen of  
 God may say, and say truely: All is ours. For  
 they haue a true title, & proper interest, through  
 Christ, in all the creatures. Many are their pri-  
 uiledges, great are their prerogatiues. They  
 are free of heauen, and free of earth. They are  
 the onely free Danisens of the world. Christ  
 hath purchased them their freedom. Christ  
 hath made them free: and therefore they are  
 free indeede. They are free from sin, free from  
 hell, free from damnation. They are at peace  
 with God, men, & Angels. They are at peace  
 with themselves. They are at peace with all  
 creatures. They are young Princes, Angels  
 fellows, descended of the highest house: of the  
 blood royall of heauen, states of paradise, and  
 and heires apparant to the immortall crowne.  
 Therefore God hath commaunded his Angels  
 to guard them: being such young Princes as  
 they are. For he hath giue a very straight charg  
 to all his creatures, to looke to them: to see to the,  
 that they want nothing, that they take no hurt:  
 so ielous, so charie, so tender is he of them.  
 The Angels must comfort Iacob. The Whale  
 must rescue Ionas. The Ravens must feed Eli-  
 as. The Sun and Moone must stay for Ioshu-  
 ah. The sea must diuide it selfe, that Moses and  
 his

Gen. 32.

1. King. 17.

Iona. 2.

Ios. 10.

his people may passe through. The fire must Exod. 14.  
burne the three chilozen. The Lions may not Dan. 3.  
deuoure Daniel. All the creatures must change Dan. 6.  
their nature; rather then Gods chilozen should  
not be holpen and deliuered. Whtheresoe,  
howe great is the happinesse of Gods cho-  
sen! who can expresse it? who can utter it?  
They knowe not their owne happinesse: it is  
hid from them. Afflictions do cloude it: trou-  
bles do ouershadow it: crosses doe dim it: and  
there is an interposition of the earth, betwixt  
their sight and it. But this is most certaine and  
sure: that the best is behind with the chilozen of  
God: all the swete is to come. Their happinesse  
doth not appcare in this world. Their life is Col. 3. 3. 4.  
hid with Christ in God. Whē Christ shal ap-  
peare, thē shal they also appeare with him in 1. John. 3. 2.  
glorie. It doth not yet appeare, what they shal  
bee: but when hee commeth, they shall bee  
made like vnto him. Their names are alrea-  
dy taken, and entred into the booke of life: and  
one day, they shall be crowned. One day, it shal  
be said vnto them: Come ye blessed, &c. One  
day, they shall enioy his presence: where, is ful-  
nesse of ioy: and at whose right hand, there  
is pleasure for euermore. Psal. 16. Therefore  
let all Gods secret ones reioyce, sing and be me-  
ry. For, howsoeuer in this world they be con-  
temned, troden vnder the soote, made no bo-



eyes, and walke as shadowes : being counted as the very rags of the earth, and the abiects of the worlde: yet the time will come, when their happinesse and felicitie shall bee such, as neuer entred into the heart of man. It is endles, vnspeakeable, and vnconceiueable.

*Phila.* I doe now plainely see, that there is no cause why Gods people should bee too heauie and dumpish, in their afflictions. I see, that though they bee not free from all afflictions, yet are they free from all hurtfull afflictions. For no rod, no crosse, no chastisement is hurtfull vnto them : but all in the conclusion commeth to a blessed issue.

*Theol.* You haue vttered a great, and a most certaine truth. For there is no affliction or trial, which God imposeth vpon his children, but if they endure it quietly, trust in his mercie firmly, and tary his good pleasure obediently, it hath a blessed and comfortable end. Therefore the people of God may well be merry, in the midst of their sorowes. They may, with patience & comfort, submit themselves to their Fathers corrections : taking them patiently, and even kissing his holy rodde, and saying in themselves : With my father will haue it so, I am content : seeing it is his minde, I am willing withall. As olo Ely said: It is the Lord: let him

1. Sim. 3. 18.

him do what hee will. And as Dauid, in like submission, said in a certaine case: Behold, here am I: let him doe to me, as seemeth good in his owne eyes. And in another place, he saith: I was dumbe, and opened not my mouth: because thou Lord hast done it. Behold, here then the patience of Gods Saintes, and their humble submission vnto his most holy will. They know, all shall end well: and that maketh them glad, to thinke of it. I conclude then, that the childe of God are happy in what state soeuer they are: happy in trouble: happy out of trouble: happy in pouertie: happy in plentie: blessed in sicknesse: blessed in health: blessed at home likewise, and abroad: and euery way blessed. But on the contrary, the wicked are cursed: in what state soeuer they are. Cursed in sicknesse: cursed in health: cursed in plentie: cursed in pouertie: cursed in prosperitie: cursed in aduersitie: cursed in honour: cursed in dishonour. For all things worke together, for their destruction. Nothing doth them any good. They are not any thing the better, either for Gods mercies or iudgements. All weathers are alike vnto them. They are alwayes the same, in prosperitie and aduersitie: they are no changelings. And, as we say: A good yeare doth not mend them: nor an ill yeare paine them.

2. Sam. 25,  
26.  
Psal. 39.

Deut. 28.



*Phila.* You haue long insisted vpon this point. Now proceed to the fourth signe of a mans damnation; which is the contempt of the Gospel: and lay open both the greatnes of the sinne, and the danger of it.

*Tihol.* This sinne is of another nature, then the former. It is a sinne against the first Table. It toucheth the person of God himselfe. For, to contemne the Gospel, is to contemne GOD himselfe: whose Gospel it is. It to contemne the Ministers of the Gospel, be to contemne God and Christ, as our Lord Iesus auoucheth (Luke 10. 16.) how much more then, to contemne the Gospel it selfe? Therefore it is dangerous meddling in this sinne. It is to meddle with edged tooles, to meddle with Princes matters, to touch the Arke, to come nere the holy Mountaine: which all were things full of great perill and danger. Yea, it is to spill the Sacrament. It is *Noli me tangere*. It is to raille at a King. It is to spit God in the face. It is high treason, against the King of glorie. Therefore this sinne, of all other, can neuer be indured: and may, at no hand, be borne withall. For can a mortal king endure the contempt of his lawes? Can he put vp the contempt of his owne person? Can he abide any to spit at his Scepter, or to throwe a stone at it? No surely, he will not. Therefore the holy Ghost saith: He, that despiseth

spiseth *Moses* Lawes; dyeth without mercie,  
vnder two or three witnesses. Of how much Heb. 10. 28.  
forer punishmēt suppose yel shal he be wor-  
thy? which treadeth vnder foote the Son of  
God, & counteth the blood of the testamēt as  
an vnholly thing (wherewith he was sanctifi-  
ed) and doth despite the Spirit of grace. And Heb. 2. 3.  
againc, If they were punished, which obeyed  
not the word spoken by Angels: How shall Heb. 12. 28.  
we escape, if we neglect so great saluation? If  
they escaped not, which refused him, that  
spake on earth: how shall wee escape, if wee  
turne away from him that speaketh from  
heauen? Therefore our Sauiour Christ saith:  
That it shalbe easier for *Sodome*, in the day of Luke 10. 12.  
iudgemēt, thē for y contemners of the gospel.

Whereouer, he saith: The Queene of the Mat. 12.  
South shall rise vp in iudgement, against all  
froward despisers of his Word. For she came  
from the vttermost parts of the earth, to heare  
the wisdom of *Salomon*: and behold a grea-  
ter then *Salomon* is heere. For Christ is grea-  
ter then *Salomon*: his doctrine and wisdom  
farre moze excellent. And therefore their sinne  
is the greater which contemne it. They shall  
neuer be able to answer it. For the spirit saith:  
He, that despiseth the word, shal be destroyed. Por. 13. 7.

S. Peter also telleth vs, that the olde woꝝlde, Pet. 3. 19.  
and men of the first age, are now in hell fire, be-  
cause  
cause



**2 Pet. 2. 5. 6.** cause they both despised, & were disobedient to the doctrine of Christ, which (though not personally, yet in his diuine spirit) he spake by Noah. So then we see clearely, God will neuer take it at our hands, that his glorious Gospel should be so vniuersally and openly contemned as it is.

*Phila.* You haue spoken most truly, & also shewed it out of the Scriptures, that the contempt of the gospel is a most hainous sin: yet for all that, it is most lamentable to consider, how little men esteeme it, & how light they make of it. Many regard it, no more then an eg-shel: they think it is not worth a gally half penny: they will not go to the doore to heare it: they take it to be but a breath from vs, & a sound to the: and so the matter is ended. They esteeme it but as a noise, or empty sound, in the aire: or, as a voice a far off, which a mā vnderstandeth not: they neuer felt the power of it, in their hearts. Therefore they preferre their sheepe, their farmes, their oxen, their profits, their pleasure, yea euery thing, before it: they know it not to be any such precious Jewel, as it is. Although our *L. Iesus* himself compare it to hid treasure, & a most precious pearle: yet these filthy swine of the world, tread it vnder feet. For they know not the price of it: though *Salomon* the wise saith: *All the marchandise of gold & silver, pearle & precious stones, are not to be*

bee compared vnto it: Yet these beastes, these dogs & hogs of the world contemne it. They esteeme a cow more, then Christs most glorious gospel. They are like *Esope* cocke, which made more account of a barlie corne, then all the precious stones in the world: they are like little children, that esteem their rattles, more then a bag of gold: they are like the *Gadarenes*, which esteemed their hogs, more then Christ and his gospel: they make nothing of it. They thinke it is not worth the while. Many of the sit idle in the streets, euen vpon the sabboaths. While the gospel is preached in their churches, many are at cares, and tables, in Ale-houses. Many, vpon the Sabboaths, sleep vpon their beds, al the sermon while, in the after-noon. Many wil heare a sermon in the fore-noon: & they take that to be as much as God can require at their hand: and yet he is somewhat beholden vnto the for it. But as for the afternoons they will heare none: the they will to bowles or tables. These men serue God, in the fore-noon, & the diuel in the afternoone. Some run after whores & harlots, on the sabboaths: some run to danſing, & bear-baitings: some sit vpon their stalles: some sit in their shops, some by the fire side: some sit idly in the streets, some goe to the stoole-ball, and other looke on. O miserable wretches! O cursed catifes!

O



O monstrous hel-hounds ! which so grossly and openly contemne the Gospel of Christ. What wil become of them in the end? Assuredly their damnation sleepeth not. A thousand deaths waite for them : they lie open on all sides, to the wrath of God. And wee may wonder at his marvellous patience, & he doth not throw down balles of wild-fire frō heauen; to consume & burne vp, both thē, their shops & houses, & euen make them spectacles of his vengeance, for so notorious contempt of such sacred, holy, and high things.

The. You haue spoken very truly, & zealously, and religiously. And I do greatly commend you for it. And I must needs affirme & same things. For they cannot be denied. And for mine owne part, I think the Gospel was neuer so openly contemned in any age (of a people living vnder the profession of it, & vnder a godly & Christian prince) as it is in this age. For how soeuer some make a shew of religion, yet they haue denyed the power therof. They turne the grace of God into wātonnes, as S. Iude saith: vers. 4. They make the Gospel a cloake for their sins. They receiue it & embrace it, as it will best stand with their profits & pleasures, their lusts and likings, ther credit & policies, & not a totte further. They will pzactise it at their leisure. These men proteste they know God: but by their workes they

they denie him: & are abominable, disobedient, and to euery good worke repobate. Tit. 1. 16.  
**This age is full of such carnall Protestants.**

*Phila.* This age indeed aboundeth with many hollow harted hypocrites, dissemblers & time-seruers: which howsoeuer they make a face, & beare a countenance, as though they loued the gospel, yet their hart is not with it. Their hart is with Atheisme: their heart is with Popery. They haue a Pope in their belly: they bee Church-papists. Howsoeuer, now and then, they come to the Church, & heare a Sermon, & shew a good countenance to the preacher: Yet their heart goeth after couetousnes. The Lord complaineth of this, by his Prophet *Ezechiel*, saying: *This people will sit before thee, & heare thy words: but they will not doe them. For, with their mouthes they make iestes: & their hart goeth after conetousnes.* God complaineth of this also, by his Prophet *Jeremy*, saying: *Will you steale, murder, & commit adultery, & swear falsly, & stand before me in this house, whereupon my name is called, & say, we are deliuered: though wee haue done all these abominations? Is this house become a denne of theeues, whereupon my name is called?* Where we see, how the Lorde doth chide his people, and sharply reprove the, for abusing of his Temple, worship, and sacrifices; making them a cloak for their sins,  
Eze: 33. 31.  
Ier. 7. 9.  
and



and making his house a dē of theeues: which should be an assembly of Saints. Now all this is a liuely descriptiō of our time: wherein many vse the exercises of the word, praier, & sacramēts, not to kil & mortifie sin: but to nourish & shelter their finnes. For they blindly imagine, that if they come to the Church and pray, & heare the sermō, they are discharged of their sins; though they leaue thē not. They imagine they haue given God his full due: & y<sup>e</sup> therfore they may be the more boold to sin afterward. These kind of Hypocrites are like rogues: which vse medicines, not to cure sores but to make sores. These are like the Papists: which think, if they hear masse in y<sup>e</sup> morning, they may doe what they list, all the day after.

Mat. 15. 8.

Theol. I see now, you haue very wel profited in the knowledge of God, & true religion. You haue spoken soundly, and like a man of knowledge, in Gods matters. For the common sort of people thinke indeed, that all religion consisteth in y<sup>e</sup> outward seruice of God, though their hearts be farre from him. To whom God may iustly say: This people draweth neer me with their lips, but their hearts are farre from mee. Of whom also God may iustly take vp all his iust complaints of his people Israel and Iudah, which are so frequent in all the Prophets: to wit, that he did abhorre their sacrifices, loath their

their oblations, detest their incense, despise their  
new Moones, disdain their rams, lambs, and  
Goates: accounting the all but as mans blood,  
dogs blood, swines blood. And all, because their  
hands were full of blood, because they executed  
not iustice & iudgement in the gate: because they  
were not obediēt to his wil: because their hearts  
were not with him: because they bled, or rather  
abused all these things, as shelters for their sins.

Elz. 56.3.

*Phila.* The great contempt of the ministers  
of the Gospel in this age, doth strongly argue  
the contempt of the Gospel it self. For a man  
cannot loue the Gospel, and hate the faithfull  
Ministers thereof. But we see, by lamentable  
experience, that the most graue, godly and  
learned Ministers, are had in derision of very  
base and vile persons. And as Iob saith: *They*  
*whose fathers I haue refused to set with the dogs*  
*of my flocke, they were the children of fooles, and*  
*the children of villaines, which were more vile*  
*then the earth.* For now euery Rascall dares  
scoffe and scorne at the most graue and anci-  
ent Fathers and Pastors of the Church, dares  
flout the as they walk in the streets, & as they  
ride by the highwaies. And though the holy  
ghost giueth the glorious & lofty titles (as, the  
Stewards of Gods own house, disposers of his  
secrets, disbursers of his treasure, keepers of  
the broad seale, keeper of the keys of heauen,  
Gods secretaries, Gods Embassadors, angels;

Iob. 30. 6.

TIT. 1. 7.

1. Cor. 4. 1.

Mat. 16. 19.

2. Cor. 5. 20.

Apoc. 3. 7. 14.

2. Cor. 8. 13.

yea,



yea, the very glory of Christ: & all this, to expresse the excellency of their calling) yet these vile varlets, & venomous vermine of the earth, dare call the proud prelates, pild parsons, pelting priests. O monstrous & intollerable impietie! Now it is come to passe, that this most sacred function (which is glorious in the sight of God, & his angels, & in it self most honourable) is had in greatest contempt, of all callings. For now the earth is full of ranke Atheists, & mock-gods; which scoffe at the Gospel, and bleare out their tongues at all religion. These kind of fellows neuer dissemble for any matter. They make no shewes at all, they are no hypocrites, they hide not their sins: but declare them openly, like *Sodom*. They care not, if they neuer come to the Church: they are too full of it. They liue like brute beasts. They thinke, the Scriptures are but fables. They rayle at the Ministers and Preaches. They make flat opposition against them: and are notorious mockers, and past-graces.

2. Pet. 33.

Calu.

The. Of such the Apostle S. Peter sozetold, that In the last dayes should come mockers, and such as would liue after their owne lusts, &c. Of such, a godly writer saith: *Verbum Dei secure contemnitur, promissiones inanes esse creduntur, mine pro fabulis habentur.* What is: the word of God is carelessly contemned, his promises are counted vaine, and his threatnings fables. Of such

such the Poet saith;

*Hec viuūt homines, tanquā mors nulla sequatur  
Aut ualut Infernus fabula uana foret.*

Alas, men liue, as they should neuer die:  
Or as though all speech of hell were a starke  
lie.

Now is also the time, wherein the world  
swarmeth with Papists and Atheists: & most  
men liue as if there were no God. For now re-  
ligion is hated, true godlines despised, zeale ab-  
horred, sinceritie scoffed at, brightness loathed,  
preachers contemned, professors disdained, and  
almost all good men had in derision. For now  
we may iustly complaine with the Prophet:  
Iudgement is turned back-ward, and Iustice  
standeth farre off. Truth is fallen into the  
streets, & equitie cannot enter. Yea truth fai-  
leth: and he that refraineth from euil, maketh  
himself a prey. The prophet Micha bewaileth  
the times saying: the good mā is perished out  
of the earth, and there is none righteous a-  
mong men. They all lie in waite for blood:  
Euery man hunteth his neighbor with a net:  
The Prophet Ieremie complaineth of y<sup>e</sup> same  
euill in his time: namely, that the people were  
come to be past shame in sinning. Were they  
ashamed (saith he) when they had committed  
abomination? Nay, they were not ashamed,  
neither could they haue any shame. This is a  
liuely

Esa. 59. 14.

Mic. 7. 2.

Iere. 8. 12.



liuely picture and a very counterpane of our time. For now we haue put on a brow of brasse: we are become impudent, in sinne. We cannot blush: we cannot be ashamed. We are almost past shame, and past grace. O Lord, what will this geere growe too in the end!

*Phil.* We may iustly feare some great iudgement of God to bee neere vs: yea, euen to hang ouer our heads. For the Lord wil neuer leaue the contempt of his Gospel & his ministerie unpunished.

*Theol.* You haue spoken a truth. And wee haue heard before, how the old world was plagued for it. And wee reade how grievously the Iewes were afflicted by the Romanes for this sin: as our Lord Iesus did plainly foretell. We read also, that after the Lord had broached the Gospel himselfe, and spred it abroad by his Apostles, conquering the world thereby (which thing was signified by the white horse, his rider, his bowe and his crowne) and yet shortly after, saw that the same began to be contemned in the world and made light of: then he did in most fearefull manner plague the earth with warres, blood-sheddings, tumults, dearth, famine, and pestilence: which all are signified by the red horse, the black horse, and the pale horse, which did appeare at the opening of the second, third, and fourth seale. So likewise vndoubtedly

Apoc. 6. 2.

ly God wil severely punish al iniuries, wrongs, and contempts, done to his faithfull Embassadors. As appeareth Apocal. 11. 5. where it is let downe, that if any would hurt the two witnesses with their two Oiles, and two candlestickes, (whereby is signified the faithfull Preachers of the Gospel, with all their spiritual treasures and heavenly light) fire should proceed out of their mouthes, and deuoure their aduersaries: that is, the fire of Gods wrath should consume all that had oppressed them, either by mockes, scoute railings, flanders, imprisonment, or any other kind of indignitie. Of this we haue a plaine example, or two, in the scriptures. First, we read how fire came downe from heauen, and consumed the contemptuous captaine and his fiftie, at the threatening and calling for of Eliah. Secondly, how two Beares came out of the Forrest, and tare in peeces 42. poulers, which mocked Elishah the Prophet of God: calling him bald-head, bald-pate. So then by these examples, it is manifest, that howsoever the Lord may winke at these things for a time, and make as though hee saw them not: yet the time will come, when hee will raine fire and brimstone vpon all the scoffers of his faithfull Ministers, and contemners of his Gospel. All this is plainly declared in the 5 Chap. of the Proverbs of Salomon: where

2. Kin. 1. 10.

2. Kin. 2. 23.



Pro. I. 24. 28.

is shewed how the wisdom of God, euen **Jesus Christ** the highest wisdom, doth cry aloud all abroad in the world, & manifest himselfe in the open streets: but yet is contemned of wicked worldlings, & scoffing soles. Wherefore saith **Christ**: Because I haue called, and ye refused: I haue stretched out my hand, but none would regard: ye haue hated knowledge, & despised all my counsell: Therefore I will laugh at your destruction, & mock when your feare cometh vpon you like sodaine desolation, & your destruction like a whirl-winde. Then shall they call vpon me, but I wil not answer: they shall seeke me early: but they shall not find me. Here the, we see, is terrible wrath and vengeance threatened from heauen, against all prophane contemners of *Christ*, and his everlasting Gospel, or any the faithfull publishers, and proclaimers thereof. Behold therefore, ye despisers, and wonder: consider well what will become of you in the end. Doe not thinke, that the most iust God will alwayes put it vp at your hands, that ye should so manifestly contemne both his Word, and the most zealous Preachers and professors thereof. No, no: as sure your selues hee will bee euen with you at last. He will smite you both fidelings and ouerthwart: he wil dogge you and pursue you with his iudgements, and neuer leane following the chase

space with you, till he haue destroyed you, and consumed you from off the face of the earth. For remember, I pray you, what he saith in *Dent.* If I whet my glittering sword, and my hand take holde of iudgement, I will execute vengeance on mine enemies, and I will reward them that hate me: I wil make mine arrowes drunke with blood, and my sword shall eate the flesh of mine aduersaries.

*Phila.* Truly Sir, you may iustly feare, that for our great contempt of the Gospel, and generall coldnes both in the profession & practise thereof, God will take it from vs, and giue it to a people that will bring forth the fruite thereof.

*Theol.* We may well feare indeed, least for our sins, especially our loathing of the heavenly Manna, the Lord remove our candle-stick, take away our silver trumpets, let vs no more heare the swete belles of Aaron, cause all vision to faile, and our Sabboaths to cease, & bring vpon vs that most grievous and sore famine of not hearing the Word of the Lord, spoken of by Amos the Prophet. When shall all our Hal- Amos 8. con dayes, and golden yeares, be turned into weeping, mourning, and lamentation. God, for his infinite mercy sake, turne it away from vs.

*Phila.* Amen, Amen: and let vs all pray earnestly, night & day, that those fearefull iudge-



ments may according to Gods infinite mercies, be held backe, which our sinnes do continually cry for : and that his most glorious Gospel may be continued to vs and our posteritie, euen yet with greater successe.

*A/une.* No doubt, it is a very great sinne to despise the word of God : and I thinke there is none so bad that will doe it. For wee ought to loue Gods word: God forbid else. He that loueth not Gods word, it is pittie he liueth.

*Theol.* These are but words of course. It is an easie matter to speake good words. And very many wil say as you say: but both you, & they, in your practise, do plainly shew that you make no reckoning of it : you esteeme it no more then a dish-cloath. I thinke, if the matter were well tried, you haue scant a Bible in your house. But though you haue one, it is manifest that you seldome read therein, with any care or conscience : and as seldome heare the word preached. How else could you bee so ignezant as you are?

*A/une.* I grant, that I and some others are somewhat negligent in the hearing and reading of the Word of God : but you cannot say therefore we do contemne it.

*Theol.* Yes verily. Your continuall negligence, and carelesnes, doth argue a plaine contempt. Sure it is, you haue no appetite, nor  
Stomake

Stomacke to the holy word of God. You had rather do any thing, then either read or meditate in it. It is irksome vnto you. You read not two Chapters in a weeke. All holy exercises of religion are most bitter & tedious vnto you. They are as vineger to your teeth, and smoke to your eyes. The immoderate loue of this world, and of vanitie, hath taken away your appetite from all heauenly things. And whereas you thift it off with negligence, as though y<sup>e</sup> would excuse you: the Apostle hits you home, when he saith: How shall we escape, if we neglect so great Heb. 2. 3. saluation? Marke that he saith: If we neglect.

An. Belike you think me haue nothing else to do, but to read the scriptures, & heare sermons

Theol. I do not say so. I do not say ye should do nothing else. For God doth allow you, with a good conscience, and in his feare, to follow the workes of your calling: as hath bene sayd before. But this I condemne in you, and many others: that you will giue no time to priuate prayers, reading, and meditation in Gods word: neither morning, nor evening, neither before your businesse, nor after. And although you haue often vacant time enough, yet you will rather bestowe it in vanitie, and idle prattling and gossiping, then in any good exercise of Religion. Which doth plainly shewe, that you neither delight in holy things: neither is there any



true feare of God befoze your eyes.

*Antile.* I tell you plainly, we must tend our busines: we may goe begge else: we cannot liue by the Scriptures, If we follow sermons, we shall neuer thriue. What, doe you thinke euery man is bound to reade the Scriptures? Haue wee not our five wits? Doe wee not know, what wee haue to doe? You would make fooles of vs, belike. But wee are neither drunke nor madde.

Theol. That euery man (of what condition soeuer) is bound in conscience to heare and reade the word of God, hath been shewed, and proued in the beginning of our conference. But as for your five wits, they will not serue your turne in these matters: though you had fiftene wits, For all the wit, reason, and vnderstanding of naturall men, in Gods matters, is but blindness, and mere foolishnesse. The Apostle saith, that the wisdom of the most wise in this world, is not onely foolishnesse with God: but indeed very enmitie against God. And againe, he saith, that the naturall man (with all his five wits) vnderstandeth not the things of the spirit of God: because they are spiritually discerned. Most prudently to this point speaketh, Elihu, saying: There is a spirit in man: but the inspiration of the Almighty giueth vnderstanding.

1. Cor. 3. 19.  
Rom. 8, 7.

1. Cor. 2. 14.

Iob. 32. 2.

*Antile.*

*Antil.* I vnderstand not these Scriptures which you do alleage: they do not sinke into my head.

*Theol.* I thinke so indeed. For the holy Ghost saith: Wisedem is too high for a foole.

Pro. 24. 7.

*Antil.* What, do you call me foole? I am no more foole then your selfe.

*The.* I call you not foole: but I tell you, what the Scripture saith. Which calleth all men (though otherwise neuer so wise, politicke, and learned) very fooles: till they be truely lightned, and inwardly sanctified by the spirit of God: as appeareth, *Ti. 3. 3.* Where y<sup>e</sup> Apostle affirmeth, that both *Titus* and himselfe, befoze they receiued the illuminating spirit of Gods grace, were very fooles, without wit, and without all sence in Gods matters.

*Phila.* I pray you, good M. *Theologus*, let him alone. For hee will neuer haue done cauilling. I see, he is a notable cauiller. Let vs therefore proceed, to speake of the fift signe of condemnation: which is swearing.

*Theol.* It may well indeed be called a signe of condemnation. For I thinke it moze then a signe. It is indeed an euident demonstration of a Reprobate. For I neuer wist any man, truely fearing God in his heart, that was an vsuall and a common swearer.

*Phil.* I am flat of your minde for that. For it  
can



cannot be, that the true feare of God, and ordinary swearing should dwel together in one man: sith swearing is a thing forbidden by flat statute. And God addeth a sore threat to his Law: that hee will not holde him guiltlesse that taketh his name in vaine: but will most sharply and seuerely punish that man.

Deut. 28. 58.

Theol. **You say true. And God saith moreover,** that if we doe not feare and dread his glorious and fearefull name Iehoua, he will make our plagues wonderfull. **Hee saith also by his Prophet Malachie,** that he will be a swift witness against swearers. **The Prophet Zachary saith,** that the flying booke of Gods curse and vengeance, shall enter into the house of the swearer: and she shall be cut off.

Mal. 3. 5.

Zach. 5. 2. 4.

Wherefoze let all swearers take hede and looke to themselves in time. For we see, there is a rodde in pisse, laid vp in store for them.

*Phila.* These threatnings being so great and grievous, and that from the God of heauen himselfe, a man woulde thinke should cause mens hearts to quake and tremble, and make them afraide to rappe out such oathes as they doe; if they were not altogether hardned, past feeling, and past grace.

Theol. **True indeede:** but yet we see, by lamentable experience, how men are given over both to sweare, and sozweare. For at this day  
there

there is no sinne more common amongst vs then swearing. For many there be which cannot speake tenne wordes, but one shall bee an oath. And numbers haue got such a wicked custome of swearing, that they can by no meanes leaue it: no more then a black-moore can change his skinne, or a Leopard his spots. For it is made naturall vnto them, through custome: and they haue got the habite of it. I doe verily thinke, if it were high treason to sweare, yet some could not leaue swearing. And sure I am (as light as we make of it) that it is high treason against the crowne of Heauen. Yea, it is a sinne immediately against God: euen against his owne person. And therefore he hath forbidden it, in the first Table of his Lawe.

*Philagathus.* Questionlesse, this vice of swearing is of all other sinnes most rife in this Land. For you shall heare little boyes and children, in the streetes, rappe out oathes, in most fearefull manner. It would make a mans heart quake, to heare them. Wee may thinke, they haue sucked them out of their mothers breastes: but sure wee are, they haue learned them from the euill example of their parents. And now adayes wee cannot almost talke with a mā, but (in ordinarie speech) hee will belke out one oath or another.

Theol.



**Theol.** I will tell you a strange thing: & with great grieve I speake it. I do verily thinke, there are sworne in this land an hundred thousand oathes, euery day in the yeare.

**Phila.** No doubt, sir, you are within compasse. For now almost so many men, so many oathes: excepting some fewe in comparison. Nay, I know diuers of mine owne experience, which if they may bee kept in talke, will sweare euery day in the yeare an hundred oathes for their parts.

**Theol.** Oh what a lamentable thing is it! We may well take vp the old complaint of the Prophet Ieremie, who saith: that in his time  
*Iere. 23. 10.* the land did mourne, because of oathes. And we may well wonder, that the land sinketh not because of oathes. For, if God were not a God of infinite patience, how could he endure his most sacred and glorious name to be so many thousand times blasphemed in one day? and that, by such miserable wretches, as we be.

**Phila.** We may indeed admire and wonder at the patience & long suffering of God, that he spareth vs so long, and giueth vs so large a time of repentance: but sure it is that the Prophet saith: that, howsoeuer the Lord is  
*Nahum 1. 3.* slowe to anger, yet he is great in power, and will not surely cleare the wicked. Though he may winke at their monstrous oathes for a,  
time

time, yet he forgetteth them neuer a whit, but scoreth them vp, and registreth them in his booke of accounts: so as they stand in record against them. And when the great day of reckoning shall come, hee wil set them all in order before them, & lay them to their charge.

Let not wicked swearers and blasphemers therefore thinke that they shal alwayes scape scot-free, because God letteth them alone for awhile, and deferreth their punishment. For the longer God deferreth, the more terrible wil his stroaks be when they come. The longer an arrow is held in the bow, the stronger will bee the shot when it commeth forth: though God haue leaden feete, & commeth slowly to execute wrath, yet hath he an Iron hand, & wil strike deadly when he commeth.

*Though God giueth the wicked securitie for a time (saith Iob) yet his eyes are fixed vpon al their wayes.* And in another place he saith: *the wicked is reserved vnto the day of destruction, & they shall be brought forth vnto the day of wrath.* So

Iob. 24. 23.

Iob. 21. 30.

then the holy man Iob, plainly affirmeth, that the state and condition of all the rich and wealthy worldlings is, as the condition of an Oxe that is fatted vp against the day of slaughter. For in the same Chapter hee saith:

*They spend their dayes in wealth, and suddenly go downe to hell.* But now I pray you nominate

Iob. 21.

the



the oathes which are so rife and common amongst vs.

Theol. There be fixe oathes, which are (of all other) most rife and common, in euery mans mouth: and they be these;

By my Faith.

By my Troth.

By our Lady.

By *S. Marie.*

By God.

As God shall iudge me.

For you cannot lighty talke with a man, but he will flush out some of these, in his ordinarie speech.

*Asune.* Doe you count it so great a matter, for a man to sweare by his faith, or his trueth?

Theol. Yes indeed do I. For our faith and our troth are the most pretious Jewels wee haue. Shall we then lay them to gage, for euery word we speake? It sheweth we are of small credite: nay, very bankrupts. For who but a bankrupt will lay the best Jewel in his house to pledge, for euery small trifle?

*Asune.* I know a man, that wil neuer swear, but by Cocke, or Pie, or Mouse. foote. I hope, you will not say they be oathes. For he is as honest a man as euer brake bread. You shal not heare an oth come out of his mouth.

Theol

Sixe common oaths.

Theol. I do not thinke, he is so honest a man as you make him. For it is no small sinne to sweare by creatures. The Lorde saith by his Prophet *Jeremie*: They haue forsaken me, and I sworne by them that are no Gods. Iere. 5. 7. So then to sweare by creatures, is to forsake God. And I trow you will not say, hee is an honest man, which forsaketh God.

*Asune.* I doe not beleeeue, that to sweare by small things, is a forsaking of God.

Theol. You, and such as you are, will beleeeue no more of the word of God, the will stand with your fantasie. But whatsoeuer you beleeeue, or beleeeue not, the word of God standeth sure: and no iote of it shall euer be proued false. But this I will say vnto you, because you think it so small a matter to sweare by creatures, that the more base and vile the thing is which you sweare by, the greater is the oath: because you ascribe that vnto a base creature, which is onely proper to God: namely, to knowe our hearts, and to be a discernner of secret things. For whatsoeuer a man sweareth by, he calleth it as a witnesse vnto his conscience, that hee speaketh the truth, and lyeth not: which thing onely belongeth vnto God. And therefore, in swearing by creatures, wee doe robbe God of his honour. Therefore to sweare by the Crosse of the money, or by bread, or mause-foote, or  
the



the fire, which they call Gods Angell, or any such like, is a robbing of God of his honour, and an ascribing of that to the creature, which is proper onely to the Creator.

*Asune.* What say you then to them, which sweare by the Masse, and by the Roode?

Amo. 8. 4.

Theol. Their sinne is as great as the other. For it is an hainous thing to sweare by Idols: as *S. Mary*, our Lady, by the Masse, by the Roode, &c. The Prophet Amos saith: They that sweare by the sinne of Samaria, and that say, Thy God, O Dan liueth, euen they shal fall, and neuer rise vp againe. To sweare by the sinne of Samaria, is to sweare by Idols: for Samaria was full of Idols.

Zeph. 1. 5.

Moreover the Lord threatneth by the Prophet Zephanie, that hee will cut off them: that sweare by the Lord, and by *Malcham*, or by their king. For the Idolaters called their Idol, *Molech*, their king.

*Asune.* Seeing you condemne both swearing by creatures, and swearing by Idols, what then must we sweare by? You would haue vs sweare by nothing, belike.

Mat. 5. 37.

The. In our ordinary communication we must not sweare at al, either by one thing or another. But (as our Lord teach vs) our communication must be, Yea, yea, Nay, nay. For whatsoever is more then these, commeth of euill.

And

And Saint James saith, Before all things, my brethren, sweare not: neither by heaven, nor by earth, nor by any other oath: but let your yea be yea, and your nay nay, least you fall into condemnation. Iam. 5. 12.

*Antile.* It seemeth you are an Anabaptist. You condemne all swearing: you will haue no swearing at all.

*Theol.* Not so. For though I condemne swearing by creatures, swearing by Idols and vaine swearing: yet doe I allowe swearing before a Magistrate, and privately also, in matters of waight and importance, for the further bolting out of the truth.

This is warranted from Gods own mouth, where he saith: Thou shalt sweare, The Lord Iere. 4. liueth: in truth, in iudgement, and in righteousness. And in these cases onely, the name of God is to be sworne by. As it is written, Thou Deut. 10. 20. shalt feare the Lord thy God, and thou shalt serue him, and shalt cleaue vnto him, & shalt sweare by his name.

*Afune.* May we not sweare by God, in our common talke?

*Theol.* At no hand. For that is to take the name of God in vaine: which you know is forbidden.

And one of the wise Heathen could say thus: When an oath is laid vpon thee, vndertake it  
L for



for two causes: either to deliuer thy self from  
some grieuous crime and accusation, or else  
to preferue thy friends from danger. So then  
the Heathen man in common talke, wil not allow  
any oath; much lesse, to sweare by God. Ano-  
ther saith: A void an oath, though thou swear  
truely. So then we see vaine swearing condem-  
ned, euen by Heathen.

*A sure.* Yea, but for all that, we must swear:  
men will not belceue vs else.

Theol. Neither yet will they believe you any whit the more for your swearing. For it doth manifestly appeare, that thousands make no conscience at all of it. They make no more conscience of it, then of cracking of nuttes. And therefore what wise man will believe them, though they sweare neuer so much: But, if you would make conscience alwayes to speake the truth, from your heart, without any oaths at all, you should be better believed of all honest and wise men, then otherwise with a thousand oathes.

*Antil.* It is the custome to sweare.

**Theol. But a wicked & diabolish Custom.**

*Antil.* I hope, Sir, we may swear, as long as we sweare truely, and sweare by nothing but that which is good.

Theol. It hath bene answered before, that  
in baine matters you may not sweare at all.

Antil.

*Antil.* As long as we doe no worfe, than that, I hope God will hold vs excused.

*Theol.* God will not hold you excused, when you bzeake his commandements, and continue so doing.

*Antil.* V What say you then, to thē, that sweare wounds and blood, and such like, in a brauery? thinking that it setteth out their speech very well.

*Theol.* Hell gapeth for them. And they shall know one day, what it is to blaspheme God.

*Antile.* V What may we thinke of such as sweare by Gods life, Gods soule, Gods bodie, Gods heart?

*Theol.* That their cause is most wofull & dangerous: and I quake at the naming of them. They are most horrible, monstrous and outrageous blasphemies: enough to make the stones in the streete to cracke, and the clouds to fall vpon our heads. And we may think, that all the Diuels in hell are in a readinesse, to carry such blasphemous villaines headlong into that lake, which burneth with fire and brimstone, for euer.

*Antil.* Do you finde in the Scriptures, that God will so seuerely punish swearers?

*Theol.* Yes verily. For, besides that which hath bene spoken before, we haue diuers other examples: First of Senacherib, the King of



1. King 19.  
35.

Assur, who, for his outrageous blasphemies against the God of heauen, was in most feareful and tragical manner slaine by his own sonnes, Adramelech, and Sharezer : and that, in the Temple, when hee was worshipping his Idoll God, Nisroch. And yet behold a moze feareful example of Gods wrath, against blasphemers.

1. King 20.  
29.

We reade that a hundred thousand of the Aramites were slaine, by the Israelites in one day, for blaspheming of God : And seven and twentie thousand being left, and flying into the citie of Aphek for refuge, were all slaine, by the fall of an huge great wal. What should I heare speake, how the seven sonnes of Saul, y king of Israel, wer hanged vp before the Lord in mount Gibeah, for the breach of the oath made to the Gibeonites long before : In these examples, we may plainely see, that the iust God, even in this life, sometimes will be reuenged of blasphemers, and oath breakers. And therefore the very Heathen in all ages haue bene very careful for the performing of oathes: as Pharaoh king of Egypt willed Ioseph, to goe vp into the land of Canaan, to bury his father, according to his oath made to his father.

2. Sam. 21. 9.

*Phila.* Me thinketh, these so terrible, & feareful examples of Gods vengeance against swearers, & blasphemers, shuld strike some terror  
into

into the hearts of our blasphemers.

Theol. One would thinke so indeede, if any thing could doe it. But alas, they are so hardned in it, and in all other sinne, that nothing can mooue them: except peraduenture there were a lawe made, that euery swearer and blasphemer should holde his hande a quarter of an houre in boyling lead. This or some such like seuerer lawe, might peraduenture curbe them a little, and make them bite in their oathes. But otherwise, they will neuer feare any thing, till they be in hel fire, when it will bee too late to repent.

Phila. What may be the cause of this so oftē, & great swearing? For surely it is no inherent and in-bred sinne in our nature, as some of the other finnes be.

Theol. No verily. But these three I iudge to be the cause of it.

Custome.

Want of admonition.

Want of punishment.

Phila. What then are the remedies for it?

Theol. The remedies are these,

Disuse.

Prayer.

Friendly admonition.

Some sharpe law.



*Phila.* Well sir, now we haue heard enough of swearing. I pray you proceed to the next signe of damnation which is lying.

*Theol.* Swearing and lying be of very neer kindred. For he, that is a common swearer, is for the most part a common lyer also. For he that maketh no conscience of swearing, will make no conscience of lying. And as the Lord hateth the one, so also he hateth the other. And as he punisheth the one, so he will punish the other. Therefore *Salomon* saith: Lying lips are an abomination vnto the Lord. *Saint Iohn*

Pro. 12. 22.

Apoc. 22. 15.

Apoc. 21. 8.

saith: Without, shall be dogges, enchanters, whoore-mongers, murderers, and whosoever loueth or maketh lyes. Again, the same holy man of God saith: that lyers shall haue their part & portion in y<sup>e</sup> lake which burneth with fire & brimstone: which is the second death.

*Phila.* These scriptures, which you alledge, do manifestly declare that God abhorreth liers, & hath reserued great torments for them.

Psal. 101. 7.

P. 6. 7. 8.

Therefore the princely Prophet, *Dauid* saith, that he would banish all liers out of his house.

*He that telleth lies* (saith he) *shall not remaine in my sight.* A lying tongue is one of the 6. things which God doth hate, & his soule abhor. Yet for al this, we see, by lamētable expriēce, how many haue euen taught their tongues to lye (as the propēt saith) & ther is no truth in their lips.

Iere. 9.

lips. This vice is almost as common as swearing. For it is hard to find a mā that wil speak the truth, the whole truth, & nothing but the truth frō his heart, in simplicitie & plainnesse, at al times, in al places, & amongst al persons, wout al glozing or dissembling, either for fear, gaine, flattery, men-pleasing, hiding of faults, or any sinister respect whatsoever. Where, I say, is this man to be found? I would faine see him. I would faine looke vpon such a man. It would doe my heart good to behold him. I wold reioyce to set mine eyes vpon such a mā.

Theol. Such a man, as you speak of, is hardly to be found among the sons of men. They be blacke Swannes in the earth: they be white Crows: they be rare birds. For there be very few that wil speake the truth, from their heart: yet some such I hope there be. But, for the most part, and amongst the greater sort, lying, dissembling, & fraud, do beare al the sway. There is no truth, no honesty, no conscience, no simplicitie, no plaine dealing, amongst men in these most corrupt times. Faith & truth are parted cleane away. And as the kingle prophet saith: The faithfull are failed, from among the children of men. They speake deceitfully, euery one with his neighbour; flattering with their lips, and speake with a double heart. Men now adages studie the Arte of lying, flatter-

Psalm 12



ring, fawning, glozing and dissembling: they haue a heart and a heart. They haue honey in their mouth; and gall in their heart. Their tongues are as soft as butter and oyle: but their hearts are full of bitterness, poyson, & wormewood. They are full of outward curtesie and civility, full of court holy-water, when there is no truth nor plainnesse in their inward affectiō. They will speake you sayze; when they would cut our throates. They will shewe you a good countenance; when they would eate your heart with garlike. In outward shewe, they wil carry themselves plausibly, when their hearts are full of venom and malice. This viperous brood doe but watch their times and opportunities, till they can get a man vpon the hippe; and then they will sting him, and weake their malice vpon him. These fawning curres wil not barke till they bite. They wil lurke, and lie close, till they spie their vantage, and then they wil shew themselves in their kinde: then they will boyll a man, and turne him over the perke, if they can. These men are like the waters, which are most deepe, where they are most calme: like a dangerous rocke, hid vnder a calme sea: Or, as the Heathen say: Like the Syrens song, which is the sailers wrecke. Like the Fowlers whistle, which is the birds death. Like the hidde baite, which is the fishes bane. Like the Harpies,

Harpies, which haue virgins faces, and Mal-  
 lures tallons. Or like Hyena, which speaketh  
 like a friend, and deuoureth like a foe. Or, as  
 the Scripture saith: Like Ioab, the Captaine <sup>2, Sam. 20.</sup>  
 of the hoast: which spake kindly to Amasa an o- <sup>10.</sup>  
 ther Captaine, & kisse him: when presently hee  
 stabd him. Or like vnto the Herodians, and  
 Pharisees seruants, which came to our lord Je-  
 sus with many fawning insinuations, calling  
 him good master, and telling him that hee was  
 plaine truth, that he taught the way of God  
 truely, he regarded no mans person, and many  
 good moztowes, and all this greere, when as, in  
 very deed, their purpose was to intangle him in  
 his wezds, and to entrap him, that they might  
 catch aduantage against him & so cut his throat,  
 & giue him pap with a hatchet. This is it which <sup>Pro. 29. 5.</sup>  
 the wise king saith: A man, that flattereth his  
 neighbour, spreadeth a net for his feete. And <sup>Pro. 26. 23.</sup>  
 againe, As siluer drosse, overlaid vpon an  
 earthen pot: so are fawning lips, and an euill <sup>Pro. 26. 24.</sup>  
 heart. And in another place he saith, Hee that  
 beareth hatred, will counterfait with his lips:  
 but he layeth vp deceite in his heart. When  
 he shall shew his voice fauourably, trust him  
 not. For there are seuen abominations in his  
 heart. He wil couer hatred by deceite: but his  
 malice shall be discovered in the congregati-  
 on. In another place, he pronounceth a curse  
 vpon



Pro. 27. 14.

upon all these hollow-hearted hypocrites, and meale-mouthed flatterers. For, saith he; Vnto him that blesseth his friēd, with a loud voice, betimes in the morning, rising vp early, a curse shall be imputed.

*Phila.* You haue very well described the conditions of the men of this age: which haue faces, countenances, & tongues, but no harts; which professe lying & dissembling: which say hee cannot liue, that cannot dissemble: which haue faire faces, and false hearts; which haue forgotten, that plaine honestie is deepe policie.

*Theol.* The holy Ghost, often in the Proverbs of Salomō, calleth al vnregenerate men *foles*: or as it is in the Hebrews, men without hearts. Because they haue no heart to God, no heart to his word, no heart to his children, no heart to godlines, no hart to any thing that good is. They are without an honest hart, an vpight hart, a plaine heart. They are all in words: nothing in deeds. They promise mountaines; & perforce meall-hills. They wil speak wel of religiō: & practise nothing. They will giue faire words, to their friends: and doe iust nothing for them.

*Phila.* The world is full of these masked counterfaits. And lying and dissembling, did neuer more abound.

*Theol.* It is too true, that lying and dissembling

bling are most rife, and ouer common vices amongst all sorts of men: but especially it doth ouerflow & superabound in shop keepers, and seruants. For both these make a trade & occupation of it. They can do no other but lye. It cleaueth vnto them, as the naile to the doore.

*Phi.* I do certainly know some shop-keepers, which (to vtter their bad wares, and to blind the eies of the simple) do trade in lying, all the day long, from Sun to Sun: from the opening of their shop windowes, to the shutting of the same. And what is their life (if customers come in apace) but swearing, lying, dissembling, & deceiuing? they wil lie as fast, as a dogge wil trot, as we say. It is a wonder, that their shops and all their wares do not fire ouer their heads, for their so commō, so loud, and so abhominable lying: and that against their owne knowledge, against their conscience, against God, against their neighbour, against heaven & earth, men and Angels.

*Theol.* True it is, we may marueil at the long suffering of God in this behalf. But this is to be noted: that God doth not immediately punish all notozious sinners in this life: but reserueth thousands, to the iudgement of the great day.

In this life hee onely culleth out some fewe, whom hee smiteth for the example of others, that they might feare, and tremble, and learne  
by



by other mens harmes, to beware.

Wherefoze, euen in this life, we see befoze our eyes, some liers, some dzunkards, some whoze-mongers, some swearers, some mizers of the woꝛld, some ruffians, and cut-throates, striken down, by y<sup>e</sup> reuenging hand of God. But whereas God smiteth one of these, in this life, he letteth an hundred escape. For if he should punish al offenders, in this life, to what purpose should the iudgement to come serue? If he should punish none, then we would thinke there were no God, or that he were shut vp idle in heaue, and would doe neither good, nor euil, nor once meddle in y<sup>e</sup> matters of the earth: as some Epicures haue dreamed. Wherefoze, to auoid both these extremities, God in his heauenly wisdom hath thought good to meet with some, euē in this woꝛld

*Phila.* I am of this minde, that the goods, which men get by swearing, lying, & deceite, will neuer prosper long.

*Theol.* You are not therein deceived. For God will blow vpon all such kind of euil gotten goods, and they shal put it in a bottomlesse purse: as the prophet saith, Hag. 1. 6. The holy Ghost, in the booke of the Proverbs, hath many excellent sayings to this effect: as, chapter 13: The riches of vanitie shall be diminished: but he, which laboureth with the hand, shall increase them. Againe, He, that dealeth with a deceitfull

Pro. 13.

Pro. 20.

deceitfull hand, shall become poore : but the hand of the diligent maketh rich. In another place he saith . The deceitful man rosteeth not Pro. 18. 27. that, which he hath caught in hunting. That is, he shall not long enioy, or tast the prey, which he hath gotten by fraud. For either one trouble or other wil so come vpon him, that he shall not be able to possesse, or take delight in the spoyle. Therefore it is said : The bread of deceite is Pro. 10. 17. sweet to man : but afterward his mouth shall be filled with grauell. That is, in the end, the craftie person shall meet with many troubles. For either his conscience will vpbraid him and checke him , or vengeance will plague him, for his deceit. The feares, cares & sorowes, which he shall haue, shall be as it were so many sharpe stones, to set his teeth on edge, and to bere him. Therefore, in stead of meate , he shall feede on grauell: and, in stead of wheat, on pebble stones. Small pleasure is taken in the end in goods ill gotten, or liuings vnlawfully come by. For the holy ghost hath passed sentence vpon them, that they shall neuer prosper.

*Phila.* It sometimes falleth out, that they prosper for a time: but, as we say, the third heire shall neuer enioy them. For God will curse them in our posteritie: & our childrens children shall feelee the smart of our sins. Therefore the holy man, Iob saith : *The off-spring of the*



Iob 27. 14.

Pro. 20. 7.

Ierom.

Augustin.

Bernard.

μηδὲν ἰσχυρὸν  
ἀδικῶς, &c.  
Euripid.  
Phenils.

*the wicked shall not be satisfied with bread.* For, out of doubt, God wil blesse that only, which is got with a good conscience in the works of our calling: & it shall remaine blessed to vs, and our posteritie. Therefore the Spirit saith: *The iust man that walketh in his vprightnesse, is blessed: and blessed shall his children be, after him.* But God will not blesse, but curse that, which is got with an euill conscience: as swearing, lying, dissembling, deceiuing, &c.

Theol. Some ancient writers haue spoken very prudently to this point. For one saith: *In iusta lucra breues habent voluptates: longos autē dolores.* That is, vniust gaine hath long sorrow, and short ioy. Another saith: *Eligas damnum potius quam turpe lucrue lucrū. Illud enim semel tantum te dolore afficiet: hoc vero semper.* That is, Choose losse, rather then filthy lucre. For the one will grieue thee but once; the other soe euer. A third saith; *Melius est honeste pauperem esse, quam turpiter diuitem. Hoc enim commiserationem; illud verò reprehensionem adfert.* It is better to be honestly poore, then wickedly rich. For the one moueth pittie: the other reproofe. One of the wise Heathen also saith: Wee may not waxe rich vniustly: but liue of iust things; which he calleth holy things.

Phila. Haue we not examples in the Scriptures of such as haue bin punished for lying?

Theol.

Theol. Pres. For we read how the Gebeonites, for their lying and dissembling, were made judges and slaves to the Israelites. Gebezi also the servant of Elisha the prophet, for his lying and couetousnesse together, was smitten with a most grievous leprosie. Ananias and Sapphira his wife, for their lying and dissembling, were stricken downe starke dead, by the immediate hand of God, at the rebuke of Peter.

Ios. 9. 23.

2. King. 5. 27.

Act. 5. 5.

Zophar one of Iobs friends, speaking of these kind of men, saith: They shall sucke the gall of Aspes: and the Vipers tongue shall slay the. They shall flee from the iron weapons: and a bow of Steele shall strike them through.

Iob. 20. 16.

24.

Nowe then, by all these examples, wee may plainly see, how greatly God abhorreth lying and dissembling.

Phila. Oh, therefore that we could followe the counsell of the Apostle: who saith: Lye not one to another: sith ye have put off the old mā, with his workes. And againe: Cast away lying: and speake every one the truth to his neighbour.

Col. 3. 9.

Eph. 4. 5.

The manner of speech which the Apostle vseth is very forcible, implying thus much: that we should in a kinde of disdain, or detestation, cast it away and throwe it from vs, as a filthy, stinking, and berayed clout, hanging about a mans necke: which he doth so dainely snatch away, and hurles into the fire:



fire : as being ashamed, that euer it should be  
seen or knowne. Would to God therfore that  
we were come to such a detestation, and loa-  
thing of lying, that we would euē spattle at it,  
& crie sic vpon it, & al that vse it. Oh that we  
could hate it, as *ŷ* diuel, which is the father of  
it : & as hell fire, which is the reward of it. Oh  
that we were come but so far as the Heathen  
mā, who saith: *I hate him as the gates of hel, who  
hath one thing in his tongue: another in his heart.*

*Antile.* Yet, for all this, we find in the Scrip-  
tures, that euen some of the godly haue been  
taken tardie in lying : & yet haue not sinned  
in so doing : as *Abraham, Jacob, Rahab*, the  
Midwiues of Egypt. And therfore why may  
not we do so, too ?

*Theol.* I told you befoze, that you may not  
make the infirmities of Gods people, rules for  
you to liue by. And further I answered, that all  
these did offend in their lying. Some of them  
indeed, I grant, are commended for their loue to  
the Church & charitable affections to Gods peo-  
ple: but none of the simply for lying: which is a  
thing condemned euen of the heathen. For saith  
one of the: Lying doth corrupt the life of mā:  
& euery wise & godly man doth hate lying.

*Antile.* But may wee not lie, now and then,  
for a vantage?

*Theol.* No verily: neither is ther any good  
vantage

Εὐθὺς γὰρ  
μοι καὶ τὸς ὁμοῖς  
αἰδῶν πηλέσων·  
χ' ἑτερόν μὲν  
καὶ θεὸς ἔνι· φρέ-  
σιν ἄλλ' ἀδελ-  
φαίτη.  
Homer.  
Iliad. 3.

ψεύδος τὸν ἑ-  
ὄν λυμναίνειται,  
ψεύδος δὲ  
μισοῖ πᾶς ὁ ὁ-  
φός, καὶ χρίσι-  
μος.  
Eurip.  
Pheniss.

vantage to be got that way. For when you haue made by your accounts, all charges deducted, & all expences defrayed, your cleare gaines will be very smal. For by your wilfull and customary lying you gaine inward griefe, & lose true ioy: you gaine short pleasure, & lose perpetuall glory: you gaine Hell, and lose Heauen: you make the Diuell your friend, and God your enemy. Now then reckon your gaine.

*Phila.* I pray you, let vs growe towards a conclusion of this point: and shew vs briefly the chiefe causes of lying.

*Theol.* The chiefe causes of lying are these.

Custom.

Feare.

Couetousnesse.

The Diuel.

*Phila.* What be the remedies?

*Theol.* The remedies be these.

Disuse.

Godly boldnesse.

Contentation.

Earnest prayer.

*Phila.* You haue spoken enough of this vice, to cause all such to abhorre it, and forsake it, as haue any drop of grace, or spark of Gods feare in them. But as for them that are filthy, let them be more filthy. Now I pray you speake your iudgement of the seuenth



signe of condēnation : which is drunkennes.

Theol. It is so brutish and beastly a sinne, that a man would thinke, it should not neede to be spoken against: but that all reasonable men should euen abhorre it, and quake to thinke of it. For it is a most swinish thing. It maketh, of a man, a beast. It taketh away the heart of a man from all goodnes. As witnesseth the Prophet Hosea, saying: Whoredome, wine, and new wine, take away their heart. For, what heart, what stomack, what appetite can whoresmongers & drunkards haue to any thing that is good: either to heare or read the word of God, or to pray, or to meditate in the same. Alas they are farre from it, farre from God, & farre from all grace & goodnesse. Therefore the Prophet Joel saith; Awake yee drunkards: weepe and howle, ye drinkers of wine. Yea, the mighty God of heauen doth pronounce a woe against them, saying: Woe vnto them that rise vp early to follow drunkennesse: and to them that continue vntill night, til the wine do enflame them. Our Lord Iesus himselfe giueth vs a caueat, to take heed of it. Take heede, saith hee Luke 21. 24. that your hearts be not ouer-come with surfeiting and drunkennes, & the cares of this life: & so that day come vpon you vnawares. Thus you hear, how both Christ himself, & sundry of the Prophets, doe thunder down fro heauen against this grosse beastlinesse, which now aboundeth

aboundeth & raigneth amongst the sons of men.

*Phil.* True indeed. But yet almost nothing will make men leaue it: for it is a most rife & ouercommon vice. We see many, that thinke themselues some bodyes (and as we say, no smal fooles) which yet will bee ouertaken with it: and thereby lose all their credite and reputation with all wise men: yea, doe proue themselues to be but swine, & brute beasts, as the holy ghost auoucheth, saying: *Wine is a mocker, and strong drinke is raging. Whosoener is deceiued therein, is not wise.* Pro. 20. 1.

*Theol.* The wise king, in the same booke, doth most notably and fully describe vnto vs the inconueniences and mischiefes, which do accompany drunkennesse, & follow drunkards at the heels. To whom (saith he) is woe? to whom is alas? to whom is strife? to whō is babbling? to whō are wounds, without cause? to whō is the rednes of the eyes? Euen to thē, that tarry long at the wine: to them, that go and seeke out mixt wine. In y<sup>e</sup> same chapter he saith: Be not of the number of thē, which are bibbers of wine, or of thē which glut thēselues with flesh: for y<sup>e</sup> drinker & the feaster shal become poore: & the sleeper shal be cloathed with rags. *Whosoener he saith: Their eyes shall behold strange womē: & that they shall be like him that lyeth in the middest of the sea, and* Pro. 23. 29.



sleepeth in the top of the Mast. In all these speeches, the holy Ghost doth, in most lively manner, describe vnto vs the properties of Drunkards: even their staggering, their reeling, their snoring, their senselesse sensuality. Behold the what be the cursed fruites and events of Drunkenness. Euen these which follow: wee, alas, grieue, miserie, beggerie, povertie, Shame, lusts, strife, babbling, brawling, fighting, quarrelling, surfeiting, sickness, diseases, stinking sleeping, securitie, and sensuality. So then I conclude, that Drunkenness is a vice more becoming an hogge, then any reasonable man. And as one saith: It is the Metropolitane Citie of all the Province of vices.

Well therefore saith the Heathen writer:

ὅταν ὁ οἶνος ἐν τῷ  
ἀνθρώπῳ διαδοῖται  
ταῦτα παταχεῖ  
τοῖς ἀρμυσι  
τοῖς τοῖς ἰνσο-  
χῆς ἀνδραμ-  
σιν.

Demost.

Olinth.

2. Sam. 12.

28.

2. King. 20.

16.

1. King. 16. 9.

When the wine is in, a man is as a running Coach, without a Coach-man.

*Phila.* Let vs heare what executions haue beene done vpon drunkards in former ages, that now men may learne to take heede, by their examples.

Theol. Ammon, one of Dauids vngodly children, being drunke, was slaine by his brother Absalon. Benhadad, King of Syria, being drunke, was discomfited by Ahab, King of Israel. Elah king of Israel, being drunke, was slaine by Zimri his seruant, & Captaine of his Chariots: who also succeeded him in the kingdome,

homs. Lot, being drunke, committed incest with Gen 19. 37.  
his owne daughters: and therefore was puni-  
shed in his posteritie. Thus we see, what exe-  
cutions haue been done, euen vpon Kings, for  
this kinde of sinne. Therefore let men learne,  
once at last, to shun vice, and embrace vertue;  
and as the Apostle saith: to make an end of their  
salutation in feare and trembling. For all our  
shifts and starting holes will serue vs to no pur-  
pose in the end: but when we haue fished hi-  
ther and thither, neuer so much, yet at the last  
we must be faine to be shut vp in Gods wrath.

*Antile.* What I pray you, do you make it so  
great a matter, if a man be little ouer-taken  
with drink, now & then? Ther is no man but  
he hath his faults: and the best of vs all may  
be amended. If neighbours meete together  
now & then, at the Ale-house, & play a game  
at Maw, for a pot of Ale, meaning no hurt: I  
take it to bee good fellowship, and a good  
meanes to increase loue amongst neighbors;  
and not so hainous a thing as you make it.

*Theol.* I see you would faire make faire wea-  
ther of it; and smooth ouer the matter with  
sweete wordes: as though there were no such  
great euill in it. But howsoeuer you mince it,  
& blaunch it ouer, yet the Apostle saith flatly:  
That drunkers shall not inherite the king- 1. Cor. 6.  
dom of God. I thinke, this one sentence is  
enough



enough to amaze & strike through the hearts of all drunkards in the world. For it is as much in effect, as if the Apostle had said; All drunkards are notorious Reprobates and hell-hounds, branded of Satan, and devoted to perpetuall destruction and damnation.

But you say, you meane no hurt. I answer, whatsoeuer you mean, your actions are naught, and your fellowship as badde. For, what good meaning can you haue? or what good fellowship call you it, for poore labouring men, Artificers, and such like, to sit idely all the day long in Tauerne, and Ale-houses, misspēding their time, and their money, in gaming, rioting, swearing, staring, swilling, buzzing, bibbing, bawling, and babbling? There is no true fellowship in it: it is mere impietie: if we may call it impietie, for poore men to liue idely, dissolutely, neglecting their callings, while their poore wiues and children sit crying at home for bread, being ready to starue, to beg, or to steale. I pray you speake your conscience, what good fellowship is there in this?

*Antile.* Yet for all that, there be some which abstaine from Ale-houses, and yet are as bad as any other. For they wil back-bite & slander their neighbours: they will doe them a shrewde turne, as soone as any other: they are enuious, they censure vs, and disdain our com-

companie. Yet we thinke our selues as good as they : for all their shewes of holinesse.

Theol. You speak moze thē you know, or can iustifie, against some better thē your self. But if it were so, you should but iustifie one sin by another, a lesser by a greater: which is to no purpose

Antile. Will you then condemne all good fellowship?

Theol. No, no. I doe greatly alloue godly and Christian fellowship: and acknowledge it to be one of the chiefeest cōsorts we haue in the world. I know we are commaunded to loue brotherly fellowship. But as for your put-cōpanionship, I hate it, and abhorre it. For it is written: He, that followeth the idle, shall be filled with pouertie. And again: He, that keepeth company with banqueters, shamieth his father. And in another place: Hee, that loueth pastime, shall be a poore man: and hee, that loueth Wine and Oyle, shall not be rich.

1. Pet. 2. 1.

Heb. 13.

Pro. 28. 1.

Pro. 28. 7.

Pro. 21. 27.

Phil. Good M. Theologus, talke no more with him: but let vs drawe neere vnto the wind-vp of this matter: and tell vs in a word, which bee the chiefe causes of drunkenesse.

Theol. The causes are these:

Ill Companie,

Ale-houses.

Idlenesse.

A wicked humor.

Causes of  
drunken-  
nesse.



*Phila.* Which be the true remedies?

*Theol.* The remedies are these:

Remedies  
for drun-  
kennesse,

Auoyding of ill company.

Shunning of Ale-houses.

Labour in our callings.

A good course of life.

*Phila.* Wel fir, you haue waded far enough in this point: let vs now come to the eighth signe of condemnation: which is Idlenesse.

*Theol.* Concerning idlenesse, this I say briefly: that it is the mother of all vice, and the step-dame of all vertue: yea, it is the very beldame of all enormities. It is the mother of whooredome, the mother of pride, the mother of theft, the mother of drunkennesse, the mother of ignorance, the mother of error, the mother of pauer-tie, the mother of flaundering and back biting, prattling, and gossiping, brawling, scolding, quarelling: and what not? Idlenesse was one of the principall sinnes of Sodome, as the *Prophet* Ezechiel testifieth, saying, Pride, fulnesse of bread, and abundance of Idlenesse was in her, & in her daughters. *Salomon* is very plentifulfull in this matter. For saith he: The sluggard lusteth and hath nought. And againe: The sluggard is wiser in his owne conceite, then seuen men that can giue a sensible reason.

What

Ezech. 16. 29

Pro. 13. 4.

Pro. 16. 16.

That is; He taketh himselfe the wisest of many: because hee spareth his body, when others take paines He saith; Yet a little sleepe, yet a little slumber, yet a litle folding of the hands: & his pouertie commeth like a traueller; that is, vnawares: and his necessitie like an armed man: that is strongly. When hee foldeth his hands together, and eateth his own flesh. For, he hideth his hand in his bosome: and it wearieth him to put it to his mouth againe. Pro. 24. 33.

In another place the holy Ghost saith: The slouthfull man wil not plow, because of winter: Therefore he shal begge in sommer, and haue nothing. Eccl. 4. 5.

Again, The slouthfull man is brother to him that is a greater waster. Pro. 26. 15.

Moreover it is said, that, the sluggard turneth himselfe vpon his bed, as the doore doth vpon the hinges. Pro. 26. 14.

That is, he keepeth his bed, as if he were fastened to it.

And, because the spirit will abound in this point: it is further written of the slouthfull man, that he saith; An huge Lyon is in the way: I shall be slaine, in the streetes. That is, when any good matter is in hand (as preaching, praying, reading, giuing to the poore, &c.) then hee draweth backe, he shrinketh into his shell, hee findeth one let or other, one excuse or other. Pro. 26. 11.

When



Then profit, and pleasure, businesse, and idlenesse, matters at home, and matters abroade, company, and a thousand occasions will lye in his way, as so many Lyons, to let and hinder him. So then we see, how lively and plentifully the holy Scriptures do paint out the lazy lubbers of this world, & sonnes of idlenesse: which are as hardly drawne to any good thing, as a Beare to the stake. As for the duties of Religion, they goe as lively and as chearefull about them, as a theefe goeth by the Ladder, to be executed for his theft.

*Phila.* I doe plainly see, that this sin of Idlenesse is a very grosse euil, & the roote of many vices: yet for all that, there be a great number which think they were borne to liue idly. As many yong Gentlemen, & such like: which imagine, they came into the world for no other purpose, but to hunt & hawk, card, and dice, ryot and reuel, and so spend their dayes in pleasure and vanitie. Againe, there be many lazy lozels, & luskish youths, both in Townes and Villages, which do nothing all the day long, but walke in the streetes, sit vpon the stalles, and frequent Tauernes and Ale-houses. Many rich Citizens, especially womē, do ordinarily lye a bed till nine of the clocke, and then forsooth rise & make themselves ready to goe to dinner. And after they haue

haue wel dined, they spend y<sup>e</sup> rest of the day, & a good part of y<sup>e</sup> night also, in playing, prating, babbling, cackling, prating, & gossiping. Fie of this idle life. Many prophane seruing mē also do falsly suppose, that they were born only to game, ryot, sweare, whore, ruffle it, & roist it out, & to spend their time in meer idlenesse. But, of all these, well said the Hea-then Philosopher : *Illi pariter indignantur & Aristote.* *dei & homines, quisquis otiosus.* Both God and man doe hate the idle person.

Theol. It is a lamentable thing to see so many men and women liue so idly, and so vnprofitably as they doe. For, alas, there be too many, which follow no honest calling, liue to no vse : no body is the better for them. They doe no good, neither to the Church or Common wealth. They are like drone Bees : they are vnprofitable burthens of the earth. God hath no vse of them, the Church no good, the Common wealth no benefite, their neighbours no profite, the poore no reliefe. They imagine, they came into the worlde, to doe nothing but eate, and drinke, and sleepe, and rise vp to play. They thinke they should spend their time in dicing and dauncing, in whooredome and bzauiery, in gluttony and belly-chēre : in masting themselues, like Hogges of Epicurus bearde : in pampering their paunches, and cram-



Iob. 15.

Iob. 21. 21.

Iob. 21.

cramming their bellies: in fattening themselves like Boares in a Franke, till they bee well bzawned: and (as Iob saith) till their bones run full of marrowe, their faces Aroute with fatnesse, and they haue collops in their flanke. Oh, what a beastly life is this? He vpon it, he vpon it. It is more meete for Epicures, then Christians: for swine, then for men: for Sardanapalus, & Heliogabalus, and such like belly-gods, then for the professors of the Gospel. But, of all such, Iob saith enough; They spend their dayes in pleasure: and sodainely goe downe to hell.

*Phila.* But, may it not bee allowed vnto Lords and Ladies, Gentlemen and Gentlewomen, and other great ones, to liue idly: sith they haue wherewithall to maintaine it?

*Theol.* God doth allow none to liue idly: but all, great and small, are to be imployed one way or other: either for the benefit of y<sup>e</sup> Church, or Common-wealth: or for the good government of their owne households or for the good of Townes and Parishes, and those amongst whom they doe conuerse: or for the succour and reliefe of the poore: or for the furtherance of the Gospel, and the maintaining of the Ministry: or for one good vse or other. To these ends, our wits, our learning, our reading, our skill, our policie, our wealth, our health, our wisdom, and

and authority, are to be referred: knowing this; that, one day, we shall come to give an account of our Bailiwick, and to be reckoned withall, for the employment of our Talents. For this cause, Job saith: that, man is borne to trauell: Iob. 5. 5. 7. as the sparkes flye vppward. And God hath laid this vpon Adam, and all his posteritie: Gen. 3. In the sweate of thy browes, thou shalt eate thy bread. Some doe set downe foure causes, why euery man should labour diligently in his calling.

First, to beare the yoke laid vpon all mankind, by the Lord.

Secondly, to get the necessaries of this life.

Thirdly, to liue vnto the profit of humane societie.

Lastly, to auoide euill thoughts and actions.

Saint Paul findeth great fault with some in the Church of Thessalonica, because they walked inordinately, that is idely, and out of a lawfull calling: and therefore concluded, that such, as would not labour, should not eate. So then we do plainly see, that God alloweth idleness in none. For when we are idle (as hath been shewed before) we lie open to the diuel and his temptations: and he getteth within vs and preuaileth against vs. While Dauid taried idly at

2. Thes. 3.



at home in y<sup>e</sup> beginning of the year, when kings  
 vled to goe forth to the battell, he was sone o-  
 uertaken with those two foule sinnes of adul-  
 tery, and man-slaughter. So long as Sampson  
 warred with the Philistins, he could neuer bee  
 taken or overcome: but, after he gaue himselfe  
 to idlenesse and pleasure, he not onely commit-  
 ted fornication with the strumpet *Dalilah*, but  
 also was taken of his enemies, and his eyes mi-  
 serably pulled out. These examples doe shew,  
 what a dangerous sinne idlenesse is. Therefore  
 the holy Ghost sends vs to schoule, to the little  
 creature, the Ant, to learne of her both to auoyd  
 idlenesse, and also to vse wisdom and prou-  
 dence in our actiōs. Go to the Pismire, O slug-  
 gar, behold her wayes, and be wise. For she,  
 hauing no guide, task-maister, nor ruler, pre-  
 pareth her meat in the sommer, & gathereth  
 her food in haruest. And in good sooth it is won-  
 derfull to obserue, what indefinēt paines, and  
 vnweariēd labour, this little creature taketh in  
 sommer; that shee may be well prouided for a-  
 gainst winter. Let vs therefore learne wis-  
 dome from her example: and let vs set be-  
 fore our eyes the looking glasse of all creatures.  
 Let vs consider how the birdes flye, the fishes  
 swim, the wormes creepe, the heauens turne,  
 the Elements move, the sea ebbeth & floweth  
 vncessantly. Yea, the earth it selfe, which is the  
 most

Pro. 6. 6.

most beanie and unweildy creature of al other,  
yet neuer ceaseth his working, bzinging forth  
his burden in sommer, and labouring inwardly  
all the winter, in concocting and digesting his  
nourishment for the next spring. Thus we see,  
how all creatures are diligently and painfully  
exercised in their kindes. And therefore it is  
a great shame for vs to live idely, carelessly,  
and dissolutely. Let vs therefore learne (once at  
last) to shew slouth, and euery one to live faith-  
fully, diligently, and industriously, in our seue-  
uerall callings. So shall we both keepe Sathan  
at the stauces ende, & also much sinne out of our  
soules; which, otherwise, idlenesse will force in,  
vpon vs.

*Phila.* I must needs confesse, that idlenesse  
is a grosse vice in whomsoever it is found.  
But specially, in my iudgement, it is most o-  
dious in Magistrates and Ministers.

*Theol.* That is so, in truth. For they ought  
to be the guides, governours, shepheards, and  
watchmen ouer the people of God. And there-  
fore for them to neglect their dueties and char-  
ges, is a most horrible thing, sith it concerneth  
the hurt of many. Therefore well said the Hea-  
then Poet: A Magistrate, or Minister, may  
not be lazie & slouthfull: to whom the nur-  
sing of the people is giuen in charge: and of  
whom many things are to be cared for.

ὁ χρεὶν τὸν νό-  
μον ἐν δέει  
ἐκλήσθαι αὐ-  
τὸν, ὡς λαβὴν  
ἐπὶ τὴν ἐξουσίαν  
καὶ τὰς ἀμεί-  
νας.  
Homer.  
Iliad. 1.

What



What a lamentable thing therefore is it, when Magistrates are prophane, irreligious, popish, vitious, and negligent in the duties of their calling! And how much more lamentable is it, when Ministers neglect their studies, slacke preaching, and prayer, and giue vp themselves, some to couetousnesse, some to pride, some to husbandry; some to other worldly affaires, and some to spend their time idly in Taverns, Ale-houses, gaming, rioting, and lewd company. Would to God therefore that both these kind of publike persons would cast off slovenesse and sloth; and with diligence, faithfulness, care and conscience, performe the duties of their places. For it is an excellent thing for any, to be a good man in his place: As, a good Magistrate, that ruleth well, that governeth wisely, which fauoureth good men and good causes, and defendeth them. Which also setteth himselfe against bad men and bad causes, and punisheth them sharply and seuerely: which moreouer maintaineth vertue, euen of a very loue he beareth vnto it in his heart: and punisheth vice, of a very zeale and hatred against it: & not for his credit onely, or to please some, or because he must needs doe it, and can doe no lesse, or for any such sinister respect: but euen of a loue to God, a care of his glory, a conscience of dutie, and a seruent zeale against sinne.

sinne. So likewise, it is a notable thing, for a Minister, to be a good man in his place: to bee studious in the law of God: diligent and painfull in preaching: and that of a loue to God, a zeale of his glorie, deepe pittie and compassion toward the soules of the people, seeking by all meanes possible to winne them vnto God: carrying himselfe in all his actions amongst them, wisely, religiously, vnb lameably, and inoffensively.

So againe, it is a worthy thing, to be a good rich man: which doth much good with his riches, which keepeth a good house, relieueth the poore, ministreth to the necessitie of the Saints, and giueth cherefully, and with discretion, where need is.

So also it is a commendable thing, to be a good neighbour, or a good Towns-man: by whom a man may liue quietly, peaceably, ioyfully, and comfortably.

And lastly, to be a good poore man: that is, humble, lowly, ductifull, painefull, readie to helpe, and readie to please. Oh, I say, this is a most excellent and glorious thing, when euery man keepeth his standing, his range and his ranke: when all men, with care and conscience, performe the duties of their places: when the husband doth the dutie of an husband, and the wife of a wife: when the father doeth the dutie.



of a Father, and the child of a childe: when the maister doth the dutie of a maister, and the servant of a servant: when every man setteth God befoze his eyes: in doing those things, which especially belong vnto him. For herein consisteth the honour of God, the glorie of the Prince, the crowne of the Church, the foztresse of the Common-wealth, the safetie of citties, the strength of kingdomes, and the very preservation of all things.

*Antil.* You haue said well, in some things. But yet I do not see, but that rich men & women may liue idly: fith they haue ynough, wherewithall to maintaine it. For may not a man doe with his owne, what he list?

*Theol.* No verily. For you may not take your owne knife, and cut your owne throte with it: neither may you take your owne are, and kill your owne childe with it. Therefore that reason is naught. Albeit therefore wealthy men & woman haue great plentie of all things, so as they neede not to labour: yet let them be profitably employed, some other way. Let them exercise themselves in one good thing or other. If they can finde nothing to doe, let them giue themselves much to priuate prayers, and reading of y<sup>e</sup> Scriptures, that they may be able to instruct and exhort others. Or else let Ladies and Gentlewomen doe, as that good woman Dorcas

Dorcas did: that is, buy cloath, cut it out, worke it, sewe it, make shirtes, smocks, coates, and garments, and giue them to the poore, when they haue so done. For it is said of Dorcas, Acts 9. 36.  
39. that she was a woman full of good workes, and almes-deeds, which she did. She was a mercifull and tender-hearted woman: she was the poore mans friend: she cloathed the poore and naked: she knew it was a sacrifice acceptable to God. Oh, that the wealthy women of our Land would follow the example of Dorcas. But alas, these dayes bring forth fewe Dorcasles.

*Phila.* As you haue shewed vs the causes of the former euils: so now, I pray you, shewe the causes of this also.

**Theol.** The causes of Idlenesse are:

- Euill examples.
- Bad education.
- Lining out of calling.

Causes of  
Idlenesse.

*Phil.* Shew vs also the remedies.

**Theol.** The remedies are:

- Good education.
- Labour in youth.
- Good examples.
- Diligence in a lawfull calling.

Remedies  
against Idle-  
nesse.

*Phila.* Now then let vs come to the last signe  
N 2 of



of condemnation: which is oppression. And I beseech you, good sir, speake your minde of it, out of the Scriptures.

Theol. It is so infinite a matter, that I know not where to begin, or where to make an ende of it. It is a bottomlesse sinke of most grievous enormities. I shall enter into a Labyzinth: where I shall not know how to get out againe. But sith you are desirous to heare something of it, this I say: that it is a most cruell monster, a bloodie vice, a most ugly and hydeous fiende of hell. The Scriptures in very many places, do cry out vpon it, arraighning it, adiudging it, and condemning it downe to hell. They doe also thunder and lighten, vpon al those, which are stained and corrupted with this vice: calling them by such names, and giuing them such titles, as are taken from the effects of this sinne, and most fit for oppressors. As, namely, that they grinde the faces of the poore: that they plucke off their skinnnes from them, and their flesh from their bones: that they eat them vp, as they eate bread. These are they, which strine to deuoure all (like sauage beasts) & to get the whole earth into their handes: either by hooke or by crooke, by right, or by wrong, by oppression, fraude, and violence. These Caterpillers, and Cozmorants of the earth, are like vnto the Whale fish, which swalloweth vp  
quicke

Esay 3. 15.  
Amos 8. 6.  
M<sup>c</sup>. 3. 2.  
Plal. 14. 4.

quicke other little fishes. They are like the Lion, that deuoureth other beastes. They are like the Falcon, that seizeth, plumeth, and preieth vpon other soules. These greedy Wolves deuoure all, and swallow vp the poore of the Land. Therefore the Prophets of God do thunder out many great woes against them.

First, the Prophet Esay saith: Wo vnto them Esay 5.8.  
that ioyne house to house, and field to field:  
till there bee no place for the poore to dwell  
in: that they may bee placed by themselves,  
in the middest of the earth.

Secondly, the Prophet Ieremie saith: Woe Iere. 22. 13.  
vnto him, that buildeth his house by vnrighteousnes, and his chambers without equitie.

Thirdly, the Prophet Micah saith: Wo vnto them that couet fieldes, and take them by violence; and so oppresse a man & his house, euen a man and his heritage. Mic. 2. 2.

Fourthly, the Prophet Abacuc cryeth out saying: Wo vnto him that buildeth a Towne Abac. 2. 12.  
with blood, & erecteth a citie by iniquitie.

James also most terribly threatneth these kinde of men, saying: Goe too now you rich men, Iam. 5. 1. 2.  
weepe and howle for your miseries that shall come vpon you. Your golde and siluer is cankered: and the rust of them shall bee a witnesse against you: and shall eate your flesh, as it were fire.



1. Cor. 6. 10.

Lastly, S. Paule saith flatly, that extortioners shall not inherite the kingdome of God. Thus wee see, howe many fearefull woes and threates are denounced from heauen, against these pestilent cut-throats of the earth.

*Phila.* And all little enough. For they are steeped in their sinne: and the staine of it is so foked into them, as it will hardly euer be washed out. True it is, that you said: that these cruell oppressing blood-suckers are the most pernicious and pestilent vermine, that creeperth vpon the face of the earth: and yet I thinke there were neuer moe of them, then in these dayes. For now the wicked world is full of such, as do sundry waies bite, pinch, & nippe the poore: as we see by euery daies lamentable experience: but you can speake more of it, then I. Therefore, I pray you lay open the sundry kinds of oppression, vsed in these dayes.

The sundry  
kinds of  
oppressions.

*Theol.* There is Oppression, by vsury.

Oppression, by bribery.

Oppression, by racking of rents.

Oppression, by taking excessive fines.

Oppression, in bargaining.

Oppression, in letting of Leases.

Oppression, in letting of houses.

Oppression, in letting of grounds.

Oppression, in binding poore men to vnreasonable

nable covenants.

Oppression, in thrusting poore men out of their houses.

Oppression, in hyring poore mens houses, ouer their heads.

Oppression, in taking of fees.

Oppression, by Lawyers.

Oppression, by Church Officers.

Oppression, by engrossers.

Oppression, by focestallers.

Oppression of the Church.

Oppression of the Ministry.

Oppression of the poore.

Oppression of widowes.

Oppression of Orphanes.

And thus we see, how al swarmes with Oppressions: & nothing but Oppressions, Oppressions.

*Phi.* In truth, this is a most cruel and oppressing age, wherein we liue: yea, a very Iron-age. It seemeth, that the great ones mind nothing else: they are altogether set vpon oppressiō: they dote & dreame of it: they finde sweet in it, & therefore they are mad of it. As *Salomon* saith: *Oppression maketh a wise man mad.* It seemeth therfore, that this vice is of such maruelous force, that it can bereaue men of their wits, and make men starke madde of getting goods, by hooke, or crooke, they care not how, nor from whom: so they haue it. Yet,

*Eccle. 7.5.*



no doubt, the most wise God hath enacted many good lawes for the suppressing of this euil: & doth threaten the execution of them in his owne person: and especially his Lawe doth prouide for the safetie of the poore, the fatherlesse, the widdow and the stranger. But you, *M. Theologus*, can repeat the statutes better thē I: because you are a professed diuine. Therefore, I pray you, let vs heare thē frō you.

**Theol.** In the 22. Chapter of Exodus, God made this Lawe following: You shall not trouble any widdowe or fatherlesse childe: if thou vexe or trouble such, and so he call and crie vnto me, I wil surely heare his crie. Then shall my wrath be kindled, & I will kill you with the sword, and your wiues shall bee widdowes, and your children fatherles. **Again, he saith,** thou shalt not oppresse an hyred seruāt, that is needy and poore: but thou shalt giue him his hyre for his day: neither shal the Sun go downe vpon it (For he is poore, & therewith sustaineth his life,) least hee cry against thee vnto the Lord, & it be sinne vnto thee. **Moreouer, the Lord saith:** Thou shalt doe no iniury to a stranger: for ye were strangers in the Land of *Egypt*. And God himselfe threatneth that he will bee a swift witnesse against those which keepe backe the hirelings wages, and bere the widdow, and the fatherlesse. The

Apostle

Exo. 22.

Deut. 22.

Exod. 22.

Mal. 3.

**Apostle also saith:** Let no man oppresse or de- 1. Thes. 4. 6.  
fraude his brother, in any matters. For the  
Lord is an auenger of all such things. *Salomō*  
also saith: If in a Countrey, thou seest the op-  
pression of the poore, and the defrauding of  
iustice and iudgement, be not astonied at the  
matter. For he that is higher then the highest  
regardeth: and there be higher then they. *Ec-  
cles. 5. 7.* All these holy statutes and lawes, enac-  
ted and prouided against oppressours, do plain-  
ly shew what care the Lord hath for his poore,  
distressed, and desolate people.

*Phil.* But these oppressing hel-hounds are  
such as care for nothing. No law of the Al-  
mightie can bridle them: nothing can feare  
them: nothing can restraine thē. They haue  
made a couenant with hell and death. They  
are frozen in their dregs: they are past fee-  
ling. And as *Iob* saith: *These are they, that ab-* Job 24. 13.  
*horre the light: they know not the wayes thereof:*  
*neither continue in the paths thereof.* Their  
hearts are as hard as the Adamant. Nothing  
can mooue them: nothing can worke vpon  
them. There is great crying out, euery where,  
of the stone in the raines: which indeed is a  
great torment to the body) but there is no  
cōplaining of the stone in the heart: I meane  
a stonie heart: which is the sorest disease, that  
possibly can fall into the soule of man) & yet  
in



Zeph. 1. 12.  
Amos 6 3. 6.

in these times it groweth very rise. For mens hearts are as hard as brasſe, and as the nether Milstone: as the Scripture speaketh. For many, especially of these vnmercifull & oppressing tyrants, say in their hearts; *God wil do neither good nor euil. Therefore they put the euil day far frō them, & approach vnto the seat of iniquity. They are at ease in Zion: they lye vpon beds of Iucrie. & stretch themselves vpon their beds, & eat the lambes of the flocke, & the calves out of the stall. They sing to the sound of the Violl: they inuent instruments of musicke, like Dauid. They drinke wine in bowles: & no man is sorie for the affliction of Ioseph: that is, the troubles of Gods people. The Prophet Esay also complaineth of these kinde of men, saying: they regard not the worke of the Lord: neither consider the worke of his hands.* And an other Prophet saith; *they say in their hearts, God hath forgotten: he hideth away his face, and will neuer see. They are so proude, that they seeke not for God. They thinke alwayes, there is no God: his iudgements are farre out of their sight. Their wayes alwayes prosper: and therefore they say in their hearts: Tush we shal neuer be moeued, nor come in dāger.*

Esa. 5. 12.

Psal. 10. 14. 6

Theol. You haue spoken very well, touching the steelineſſe and hardnes of these mens harts, who are so vnmercifull to their poore neighbors, that almost none can liue by them. They doe so  
disturbe

disturbe & disquiet all things, that poore men can dwell in no rest by them. Therefore truly saith the wise king: A mightie man molesteih all, and both hireth the foole, & hireth those that passe by. But the poore man speaketh with Pro. 18. 23. prayers: that is, by the way of entreatie and supplications. For the poore are afraid of them. They quake when they see them: as the beasts quake, at the roaring of the Lyon. Many poore Farmers, poore Husbandmen, poore Heards, poore Labourers, poore Widowes, and hirelings, doe quake and tremble, when these greedy wolues come abroad. And (as Iob speaketh) the poore of the earth hide themselves Iob. 24. 4. together. For (alas) in their hearts, they cannot abide the sight of them. They had as looe meet the diuell, as meet them: for feare of one displeasure, or an other. For either they feare that they will warne them out of their houses: or partly about more rent & straighter covenants: or beg away their best kine: or borrow their horses: or command their carts: or require a weekes work of them, & neuer pay the for it: or a twelue moneths pasture, for a couple of Geldings: or, that they wil make one quarrel or another vnto the, or one mischief or another. So y these poore soules cannot tell what to doe, nor which way to turne the; for feare of these cruel termagants. They are euen weary of their liues. For they haue



haue no remedie for these things, but euen to beare it off with head and shoulders. Wherefoze they often wish they were out of the world, and that they were buried quicke. They say, if any wil knock the on the head, they wil forgive him. **A** most pittious case! **A** lamentable hearing! These poore silly creatures, are faine to dzudge and moyle, all the yeare long, in winter, & sommer, in frost and snow, in heate and cold, to provide their rents: that they may be able to pay their cruel Land lord at his day. For else, how shal they be able to looke him in the face? Yet their rent is so rackt, that all that they can do is little enough to pay it. And when that is payd, (alas) the poore man, & his wife, & children haue little left to take too, or to mainetaine themselves withal: they are faine to gnaw of a crust, to fare hardly, & go thinly clad. Sometimes they haue victuals: and sometimes none. The poore children cry for bread: poore widowes also, & poore fatherles children, are found weeping & mourning in their houses, & in their streets. So that now we may with *Salomon*, turne & consider all the oppessions, that are wrought vnder the Sun. Wee may behold the teares of the oppressed, & none comforteth them. For the mightie ones do wrong the weaker: eue as the stronger beasts do pulke & harne the feebler. These griping oppreffions do pinch the poore, eue to the quicke,

quicke. They placke away from the fatherlesse and widowes, that little which they haue. If there be but a cowe, or a fewe sheepe left, they will haue them. If there be a little commoditie of house or land, oh what deuises they haue to wind it in, & to wzing it away! These tyrants will go as nigh, as the bed they lye vpon. They know well enough, the poore men are not able to wage law with them: and therfore they may do what wrong they will, & shew what crueltie they list. Hence commeth the teares of the oppressed: hence commeth the weeping & wayling of the poore. But alas (poore soules) they may we! weep, to ease these hearts a little: but there is none to comfort them: remedie they can haue none. But yet assuredly the euerlasting God doth looke vpon them, & will be reuenged. For the cryes of the poore, the fatherlesse, and the widowes, haue entred into the eares of the Lord of Hosts: who is an auenger of all such things: yea a strong reuenger, as *Salomon* saith: Enter not into the field of the fatherles. For their re- uenger is strong. He himselfe will plead their cause against mee. And againe he saith: Rob not the poore, because hee is poore: neither treade down the afflicted, in the gate. For the Lorde pleadeth their cause: and will spoile their soule that spoile them. ~~The~~ *It* is then, that the most iust God will be reuenged on these vni-  
mercia

Pro. 23. 14.

Pro. 22. 2.



mercifull tyrants. He will not alwayes put by these wrongs and iniuries, done to the poore.

Amos 8.

Ierc. 5.

Psal. 21. 12.

Iob. 24. 5.

In the eight Chapter of the Prophet *Amos*, he sweareth by the excellency of Jacob, that he will neuer forget any of their workes. And againe, he saith by his Prophet *Jeremie*: Shall I not bee auenged, on such a Nation as this? Surely he will set his face against them, to rente them out of the earth. For indeed they are not worthy to craule vpon the face of the earth, or to draw breath amongst the sonnes of men. It is written in the booke of *Psalmes*, that God will set these fellows opposite against him, as a Butte to shooe at: that he will put them apart; and the strings of his bowe shal he make ready against their faces. We astonished at this, O ye heauens, & tremble O thou earth. Heare this, O ye cruel land-lords, vnmercifull oppressors, & blood-suckers of the earth. You may well be called blood-suckers: for you sucke y<sup>e</sup> blood of many poore men, women & children: you eat it, you drinke it, you haue it serued in, at your sumptuous tables, every day: you swallow it vp, and lye by it. And (as *Iob* saith) The wildernes giueth you & your children foode. That is, you lye by robbing, & murdering. But woe, woe, vnto you, that euer you were borne. For y<sup>e</sup> blood of the oppressed, which you haue eaten and drunken, shal one day cry for speedy vengeance, against

gainst you: as the blood of Abel cryed, against Caine. Their blood shall witnesse against you, in the day of iudgement: and the teares of many poore starued children, Orphants, & widowes shal cry out against you. Was the Lord reuenged of Acab, for his cruell and vniust dealing with poore Naboth, and shall he not be reuenged of you? Did the dogs losh the blood of Acab, and shall you escape? No, no: you shal not escape. The Lord wil be a swift witnes against you: as he saith in Malachie. Was the Lord angry with the rich of his people, for oppressing the poore (so as the cry of the people and of their wiues, against their oppressors, was heard of the Almighty) and do you think, you shal escape scot-free? Doth not the like cause, bring forth the like effect: the like sinne, the like punishment? Know therefore for a certaintie, that the Lord hath coffers full of vengeance against you: and one day he will vnlocke them, & bring them forth, in the sight of all men.

1. Reg. 21.

Mal. 3.

Neh. 5.

Knowe also, that the timber of your houses, and the stones of your walles, which you haue built by Oppression and blood, shal cry against you, in the day of the Lords wrath: as the Prophet Abacuck telleth you. The stone (saith hee) shall crye out of the wall: and the beame, out of the Timber, shall answer it. Where the Prophet telleth you, that

Abac. 2. 11.



that the wals of your houses, built in blood, shall cry out loud, & shrill, and play the Quiristers in that behalfe: so as they shall answere one another, on either side. The one side singeth, behold blood: the other behold murther. The one side, behold deceit: the other behold crueltie. The one behold pilling an polling: the other, behold couetousnes. The one, behold robbery: the other, behold penury. And thus you see, how the stones and timber of your houses shall descant vpon you. And, howsoeuer you put on your bzaie bzaues, and harden your heartes against these threatnings of the most terrible God & Lord of hostis: yet, one day, you shall (spite of your hearts) will ye, nil ye, be brought forth vnto iudgement: you shall once come to your reckoning, you shall at last be apprehended, conuicted, & arraigned at the bar of Gods tribunal seate, before the great Judge of al the world. When sentence shall passe against you: euen that most dreadful sentence: Go yee cursed into hell-fire, there to be tormented with the diuell and his angels, for euer. ¶ then, woe, woe, vnto you. For, what shall it profit a man to winne the whole world, and loose his owne soule? Saith our Lord Iesus. Surely euen as much, as if one should winne a farthing, and lose an hundred thousand pound. For, if hee shall bee cast into hel-fire, which hath not giuen of his own goods righte

Mat. 25.

Mat. 16.

Mat. 25.

righteously gotten, as our Saviour auoucheth: where then shall he be cast, that hath stolen other mens goods? And if he shal be damned that hath not cloathed the naked, what shall become of him that hath made naked them that were cloathed? Oh, therefore repent in time, O ye cruel oppressors. Seeke the Lord whilest he may be found: call vpon him, whilest he is near: lay aside your sauage crueltie: visit the fatherlesse and widow, in their distresse: deale your bread to the hungry: helpe them to their right which suffer wrong: deale mercifully with your tenants: racke not your rents any more: pinch not the poore soules, for whom Christ dyed: pittie them, I say, but pinch them not: deale kindly & friendly with them: remember your great accounts: consider the shortnesse of your daies, and the vanitie of your life: rent your hearts, and not your cloathes. Turne vnto the Lord, with all your heart, with weeping, fasting, and mourning: preuent Gods wrath, with a sacrifice of teares: pacifie his anger, with the calmes of your lips, and with a contrite spirit be grieved for that which is past: and amend that which is to come: stand it out no more at the swordes point against God, for it will not boote you to strue: he is too strong for you. Your only wisdom is, to come in. Come in therefore, come in, ye rebellious generation: submit your selues



to



to y<sup>e</sup> great king: humble your selues vnder his mighty hand: cast down your swords & targets: yeeld vnto your God. So shal you escape y<sup>e</sup> vengeance to come: so shall God accept you, haue mercy vpon you, receiue you to fauor, grāt you a general pardon for all your rebell:ōs, & admit you into the number of his faithfull & loyal subiects.

*Phil.* I doe conceiue, by diuers speeches which you haue alleaded, that goods gotten by oppression and crueltie, will neuer prosper long. For oppressors quoinē their mony, vpon their neighbours skinnēs. How then can it be blessed?

*Theol.* You haue spoken a truth. For, as it hath been shewed befoze, that those goods which are gotten by swearing and lying are cursed: so all these, that are gotten by oppression and violence are moze cursed. Theretoze the Lord saith  
*Iere. 17. 11.* by his Prophet *Ieremie*: As the Partrich gathereth young, which shee hath not brought forth: so he that gathereth riches, and not by right, shall leaue them in the midst of his dayes: and at his end shall be a foole, and his name shall be written in the earth.

*Phil.* Would to God our magistrates and Gouvernours would take speedy order for the remedying of these things, and for the redressing of such grievous enormities as are amongst vs: or that they themselves would  
 steppe

steppe in, and deliuer the oppressed, from the hand of the oppressor.

Theol. Iob was an excellent man, for such matters. For it is said of him: That hee brake the iawes of the vnrighteous man, & pluckt the prey out of his teeth. Where we see, how Iob was a meanes to deliuer the innocent, and to pull the Lambe out of y<sup>e</sup> Lyon claws. Moreover, it is written of him in the same Chapter: that the blessing of him that was ready to perish came vpon him, & that he caused y<sup>e</sup> widowes hart to reioyce: that he was the eye to the blind, the feet to the lame, & the father to the poore: and when he knew not the cause, he sought it out diligently. Oh what a notable man was this! Oh that we had many Iobs in these dayes. Wise Salomon doth most grauely aduise vs all, to follow Iobs example, in this behalfe. Deliuer saith he, them that are oppressed and drawne to death. For shouldest thou withdraw thy selfe from the which go down to the slaughter? Would to God this holy counsell were well weighed, and practised amongst vs.

Phila. I maruel much, with what face these cruel oppressors can come before God in his holy Temple, to pray, & offer vp their sacrifices vnto him. For wee see, many of them, though they haue such foule hands, & foule hearts as wee haue heard; yet, for all that will



most impudently presume to come to the Church and pray: or at least, when they are laid in their beds anights, and halfe a sleepe, then will they rumble ouer their prayers, or be pattering some Pater nosters.

Theol. Alas, alas, poore soules: all that they do in matters of Gods worship, is but hypocrisie & dissimulation. For in truth, they care not for God: they loue him, but from the teeth outward: their hearts are with him: but their heart goeth after conetousnes: and their hands are full of blood. And therefore God doth both abhorre them, and their prayers. For, saith hee; Though they stretch out their hands, yet will I hide mine eyes from them: and though they make many prayers, yet will I not heare them. For their hands are full of blood.

Esay. 1. 15.

Deu. 28. 9.

Psal. 66. 18.

Iohn 9. 31.

Moreover the holy Ghost saith: He that turneth away his eare from hearing the Law, euen his prayer is abominable. David saith: If I regard wickednes in my heart, God will not heare my prayer. Our Lord Iesus also affirmeth, that God heareth not sinners: that is, stubborne and carelesse sinners. So then we may clearely see (by all these testimonies of holy writ) what account God maketh of the prayers of oppressors, & all other prophane and vngodly men: namely, that he doth hate them, & abhorre them, as most loathsome & odious in his sight.

Phila.

*Phila.* Now, in conclusion, shew vs the causes of oppression.

*Theol.* The causes are these:

Crueltie.

Couctousnesse.

Hard-heartednesse.

An euill conscience.

The Diuell.

Causes of  
Oppression.

*Phila.* Let vs heare also of the remedies.

*Theol.* The remedies are these:

Contentation.

Pittie.

Tender affections.

A good conscience.

Much prayer.

Remedies  
for Oppres-  
sion.

*Phila.* Now sir, as you haue at large vttered your mind concerning these grosse corruptions of the world, and haue plainly and euidently prooued them to be the deadly poyson of the soule: So also I pray you satisfie vs in this: whether they be not hurtfull also to the body, goods, and name.

*Theol.* I haue dwelt the longer in these common vices of the world, because almost all sorts of men are stained with one or other of them: and therefore they can neuer be enough spoken against. For the whole world lyeth in them, as Saint Iohn testifieth; If men therfore could be recovered of these diseases, no doubt there wold

I. Iohn. 5.



be a ready passage made for the abundance of grace: and we should have a most flourishing Church and Common-wealth: but as long as these doe lye in the way, there is small hope of greater mercies and blessings to be powzed upon vs: or that euer we shall come to haue an inward conuersation with God. For these vices blinde our eyes, burden our hearts, and (as the Prophet Ieremie saith) hinder many good things from vs. But touching your petition, I must needs grant: that, as these vices are the very bane of the soule, and most certaine signes of condemnation: so are they very dangerous to the body, goods and name: yea, and to the whole land, both Church, & Common-wealth.

*Phil.* Shew vs out of the Scriptures, what danger they bring to the body.

*Theol.* The Lord our God saith, that if we will not obey him, nor keepe his commandments (but bzeake his couenant) he wil appoint ouer vs haſtie plagues, consumptions, and the burning ague: to consume the eies, and to make the heart heauy. So also he sayth, that if we wil not obey his voyce, to obserue all his commandments and ordinances, that then he wil make the pestilence cleaue vnto vs, vntill he haue consumed vs: that he will smite vs with the Feauer, with the botch of Egypt, with the Cancers, with the Scabbe, and with the Itch: that

*Ier. 5. 25.*

*Leuit. 26.  
16.*

*Deut. 28. 27.*

that also he will smite vs with madnesse, and with blindness, and with astonishment of heart. So then you see what great evils the Lorde threatneth to inflict vpon our bodies in this life, for these and such like sinnes. But on the contrary, the holy Ghost saith: Feare God, and depart from euill: so health shall bee vnto thy nauell, and moysture vnto thy bones. Pro. 3. 7.

*Phil.* What euill doe these forenamed sins bring vpon vs, in our goods, and outward estate?

*Theol.* They cause God to curse vs, in all that we set hand vnto: as plentifully appeareth in the forenamed Chapters: where the Lorde saith thus: If thou wilt not obey the commandments of the Lord thy God: cursed shalt thou be in the towne: cursed also in the field: cursed shalbe thy basket & thy store: cursed shall be the fruit of thy body, and the fruite of thy land, and the encrease of thy kine, and the flockes of thy sheepe. Cursed shalt thou bee when thou comest in, & cursed also when thou goest out. The Lord shal send vpon thee cursing, trouble, & shame, in all that thou settest thy hand vnto. And further he saith: That he wil break the staffe of their bread: that ten women shall bake their bread in one Ouen, Deut. 28. and they shall deliuer their bread againe by waight: & they shall eat & not be satisfied.



You do therefore apparantly see, that these sinnes will draw downe Gods wrath vpon vs, and all that we haue.

*Phil.* What hurt doe these sinnes to our good name?

*Theol.* They bring reproach, shame & infamy vpon vs: and cause vs to be abhorred, & contemned of al good men. They do verily blot out our good name. For as vertue maketh men honorable, and reuerent: so vice maketh men vile and contemptible. This is set downe, where the Lord threatneth Israel, that for their sinnes & disobedience, he will make them a prouerbe & common talke: yea a reproach, and astonishment amongst all people. In sundry other places of the Prophets, he threatneth for their sinnes, to make them a reproach, a shame, and hissing and nodding of the head to all Nations.

1. King. 9. 7

Ezech. 5. 5.

*Phil.* I do verily thus thinke: that as sin generally doth stain every mans good name, which all are charie and tender of: so especially it doth blot those which are in high places, & of special note, for learning, wisdom, and godlinesse.

*Theol.* You haue spoken most truly, & agreeable to the scriptures. For the scripture saith: As a dead flie causeth the Apothecaries oyntment to stinke: so doth a little folly, him that is in estimation, for wisdom and for honour.

Where

Where Salomon sheweth, that if a flie get into the Apothecaries bore of ointment, and die, and putrifie in it, she marreth it: though it bee neuer so precious. Euen so, if a little sin get into the heart, & break out into the sozehead of a man of great fame for some singular giftes, it will blurre him, though he be neuer so excellent.

*Phila.* Shew this, I pray you, more plainly.

*Theol.* We obserue this, in all experience: that if a Noble man be a good man, and haue many excellent parts in him of curtesie, patience, humilitie, and loue of Religion: yet if he be couetous, the common people will haue their eye altogether vpon that: and they will say; Such a Noble man is a very good man, but for one thing: he is exceeding couetous, oppresseth poore men, and dealeth hardly with his tenants, keepeth no house, doth little good in the Countrey where he dwelleth. And this is it that marreth all.

Moreover, let a Judge, a Justice, or a Magistrate, be endued with excellent giftes of prudence, policie, temperance, liberalitie, & knowledge in the law: yet if they be giuen to anger, or taking of bribes: oh, how it will grime them amongst the people! For they will say: He is a worthy man indeed: but there is one thing in him that marreth all: he is an exceeding angry and furious man: he is as angry as a waspe: he  
will



will bee in a pelting chafe for euery trifle: he will fret and fume, if you doe but blowe vpon him. And besides this, he is a very corrupt man: hee is a great taker of bribes, hee loneth well to bee bribed: hee will doe any thing for bribes.

Furthermore, if a Preacher be a man of great gifts, the common people will say of him: Oh, hee is a worthy man indeede, an excellent Scholler, a profound Diuine, a singular man in a Pulpit: but yet, for all that, hee hath a shrewd touch which marreth all: he is an exceeding proud man: hee is as proude as Lucifer. Hee hath very great gifts indeed: but I warrant you, hee knoweth it well enough. For hee carrieth his crest very high, and looketh very proudly, and disdainefully vpon all other men. Hee is vnmearably puffed vp with ouerweening, and thinketh that he toucheth the cloudes with his head. Thus therefore we see, how the dead flies marres all: and how some one sinne doth disgrace a man, that otherwise doth excell.

*Phila.* What is the cause, why some one sinne doth so blot and smut the most excellent men?

*Theol.* The reason hereof is, because such men are as a Candle, set vpon a Candlestick, or rather vpon a scaffold, or Mountaine, for all men

men to behold and looke vpon. And sure it is, they haue a thousand eyes vpon them euery day: and that not onely gazing vpon them, but also prying very narrowly into them, to spie out the least inuote: that they may make a mountaine of it. For, as in a cleane white paper one little spot is sone espied: but in a piece of browne paper, twenty great blurs are scant discerned. Euen so in Noble-mē, Judges, Magistrates, Iudices, Preachers, and Professors, the least spot or specke is sone seene into: but amongst the baser sort, and most grosse liuers, almost nothing is espied or regarded.

*Phi.* Sith the eyes of all men are bent and fixed vpon such men as are of some note, therefore they had neede very heedefully to looke to their steps: that they may take away all aduantage, from them that seeke aduantage.

Theol. *Ves verily.* And furthermore, they had need to pray with Dauid alwayes: Direct my steppes O Lorde in thy word: and let none iniquitie haue dominon ouer me. And againe: Order my doings, that my foot-steps slippe not: vphold mee in mine integritie. For if such men bee neuer so little giuen to swearing, to lying, to drinke, or to women, it is espied by and by: and therewithall their credite is cracked, their fame over-cast, their

*Psa. 119.*

133.

*Psal 41. 12.*



their glory eclipsed, and the date of their good name presently expired.

*Phil.* Now, as you haue shewed what great hurt these sinnes doe bring vpon our soules, bodies, goods and name: so also, I pray you, shew what danger they doe bring vpon the whole Land.

*Theol.* Questionlesse, they doe pull downe the wrath of God vpon vs all: and giue him iust cause to breake all in pieces, and utterly to subuert and ouerthrowe the good estate both of Church and common-wealth: yea, to make a small consumption and desolation of all. For they be the very fire-brands of Gods wrath, and as it were touch-wood, to kinde his anger and indignation vpon vs. For the Apostle saith: For such things, commeth the wrath of God, vpon the children of disobedience.

Col. 3. 6

*Phila.* Declare vnto vs, out of the Scriptures, how the Lord in former times hath punished whole Nations and kingdomes, for these, and such like sinnes.

Hof. 4. 2

*Theol.* In the fourth of Hosea, the Lord telleth his people, that he hath a controuersie with the inhabitants of the Land (and the reason is added) because there was no truth, nor mercie, nor knowledge of God in the Land. By swearing, lying, killing, stealing, and whoring, they breake out, and blood toucheth blood.

blood. Therefore shal the land mourne: and euery one, that dwelleth therein, shall be cut off.

Here then we see, what it is that will incense God against vs, and cause vs all to mourne. So likewise the Lorde threatneth by his Prophet Amos, that for the crueltie and oppression of the poore, he would plague the whole land. Shall not the land tremble for this (saith the Lorde) and euery one mourne that dwelleth therein?

*Amos 8.2*

Againe, the Lorde saith by his Prophet *Ieremie*: Doe they prouoke mee to anger, and not themselues, to the confusion of their own faces? Therefore thus saith the Lorde: Behold, mine anger, and my wrath shall bee powred vpon this place, vpon man, and beast, vpon the tree of the field, and vpon the fruite of the ground: and it shall burne, and not bee quenched.

*Iere. 7. 19.*

Againe the Lorde saith: If yee will not heare these wordes, I sweare by my selfe (saith the Lord) that this house shall bee waste, and I will prepare destroyers against thee, euery one with his weapons, & they shal cut down thy chiefe Cedar-trees, & cast the in the fire.

*Iere. 22. 5.*

Likewise the Lorde threatneth, by his Prophet *Ezechiel*, saying: Because yee haue not walked in my statutes, nor kept my iudgements:

*Ezech. 5.*



Ezech. 7. 23.  
27.

ments: therefore behold; I, even I come against thee, & will execute iudgement in the midst of thee; even in the sight of Nations: and I wil doe in thee, that I neuer did before; neither wil I do any more the like, because of all thine abominations. For, in the midst of thee, the fathers shall eate their sonnes: and the sonnes shall eate their fathers. **Againe, by the same Prophet, the Lord saith:** The land is full of the iudgemēt of blood: & the Citie full of crueltie. Wherefore, I will bring the most wicked of the Heathen, & they shall possesse their houses. I will also make the pompe of the mightie to cease, & the holy places shall be defiled. When destruction commeth, they shall seeke peace, and not haue it. Calamitie shall come vpon calamitie, & rumour vpon rumour. Then shal they seeke a vision of the Prophet, but the law shall perish from the Priests, and counsell from the auncient. The king shall mourne, & the Prince shalbe clothed with desolation, and the handes of the people in the land shall be troubled. I will do vnto them according to their wayes: and according to their iudgements wil I iudge the: and they shal know, that I am the Lord. **Last of all, the Lord saith by his Prophet:** Heare O earth: behold, I will cause a plague to come vpon this people, even the fruit of their own

imagina.

imaginations : because they haue not taken Iere. 4. 19.  
 heede to my words, nor to my Law: but cast  
 it off. Almost innumerable places, to this pur-  
 pose, are to be found in the writings of the  
 Prophets : but these may suffice to proue the  
 maine point : to wit, that the iust God doth pu-  
 nish whole nations and kingdomes, for the sins  
 and rebellions thereof.

*Phila.* Sith all these sins (for the which the  
 Lord did execute such vniuersal punishmēts,  
 vpon his own people) do abound and ouer-  
 flowe in this land : may wee not iustly feare  
 some great plague to fall vpon vs? and the ra-  
 ther, because our transgressions doe increase  
 daily, & growe to a full height & ripenes : so  
 as it seemeth the haruest of Gods vengeance  
 draweth neere, and approacheth.

*Theol.* Wee may indeed iustly feare & trem-  
 ble. For if God spared not the Angels that sin-  
 ned, how shall he spare vs? If he spared not his  
 owne people, what can wee looke for? If hee  
 spared not the naturall braunches, how shall  
 hee spare vs which are wilde by nature? Are  
 we better then they? Can wee looke to be spa-  
 red, when they were punished? Are not our  
 sinnes as many, and as great, as theirs? Doth  
 not the same cause bring forth the same effect?  
 Is the arme of the Lord shortned? No, is not  
 God the same iust God, to punish sinne now,  
 that



Iere. 4. 19.  
Amos 5. 6.  
Abac. 3. 16.

that he was then? Yes, yes, assuredly. And therefore we haue great cause to mourne and lament, to quake and tremble : because there is a naked sword of vengeance, hanging ouer our heads. Thus did Ieremie, thus did Amos, thus did Abacuck: when they plainly saw the imminent wrath of God, approaching vpon the people of Israel and Iudah.

Heb. 10. 31.

*Phila.* I think, we may the rather doubt and feare, because the punishment of these forenamed vices is neglected by the Magistrate. For commonly when they that beare the sword of Iustice, doe not draw it out to punish notorious offenders and malefactors, the Lord himself will take the matter into his owne hands, and bee reuenged in his owne person : which is most dreadfull and dangerous. For it is a fearefull thing, to fall into the hands of the liuing God.

Psal. 106. 30.

*Theol.* You haue spoken a truth. For if those, which are Gods deputies and Vice-gerents in the earth, doe their duties faithfully in punishing vice, and maintaining vertue: in smiting the wicked, and sauing the godly : then assuredly euill shall be taken out of Israel, Gods wrath prevented, and his iudgements intercepted. As it is written : Phineas stood vp, and executed iudgement, & the plague was stayed. But if they (for feare, fauour, affection, gaine, flattery,

flattery, bribery, or any other sinister respect) will be too sparing and remisse in punishing of grosse offenders: and be rather ready to smite the righteous: then do they exceedingly prouoke Gods wrath against the land, and against themselves.

*Phila.* One thing I do greatly lament: that there be either none at all, or very slender censurers, either by the Ciuill, or Ecclesiasticall authoritie, for diuers of these forenamed vices: As pride, couetousnesse, oppression, lying, idlenesse, swearing, &c.

*Theol.* It is a thing to be lamented indeed. For where doe we see a proud man punished, a couetous man punished, an oppressor punished, a swearer punished, a liar punished, an idle person punished? Now, because they knowe, they cannot, or shall not be punished, therefore they are altogether hardened, and imboldened in their sins. As the wise man saith: Because sentence against an euill worke is not executed speedily, therefore the hearts of the children of men, are fully set in them to do euill.

Ecc. 8. 11.

*Phila.* One thing I do much muse at, wherein also I desire to be further satisfied: to weet, what is the cause, why vnder so godly a Prince, so many good lawes, & so much good preaching, and teaching, there should notwithstanding be such an excesse & overflowing of sinne, in all estates.

P

Theol.



Theol. The causes hereof are diuers and manifold. But I wil nominate foure especial ones, in my iudgement. The first is, mans naturall corruption: which is so strong, as almost nothing can bryde it. The second is ill p[re]sidents; and externall p[ro]uocations to euill. The third is, the want of teaching, in many congregations of the land: by reason wherof, many know not sinne to be sinne. The last reason is, the corruption and negligence of some such as are in authoritie.

*Phila.* Doth not this inu[n]dation and overflowing of sinne, with the impunitie of the same, prognosticate great wrath against vs?

Theol. Yes, vndoubtedly, as hath in part been shewed before. And there be diuers other p[re]sages of wrath; though of the same kinde: which are these:

Nine p[re]-  
dictions, or  
fore signes  
of wrath.

Vnthankfulnesse for the Gospell.

The abuse of our long peace.

Our generall securitie.

Our secret Idolatries.

Our ripenesse in all sinne.

Our abuse of all Gods mercies.

Our abuse of his long patience.

The coldnesse of Professors.

Our not profiting by former iudgements: as, pestilence, famine, dearth, and the shaking of the sword.

*Phail.*

*Phila.* This last I take to be a special token of approaching vengeance: That wee haue not profited by former warnings.

*Theol.* True indeed. For it is an ordinary thing with God, when men will not profite by milde corrections, and common punishments, then to lay greater vpon them. And when a former trouble doth vs no good, we are to feare a finall consuming trouble. For so wee read, in the Prophecie of Hosea: that at the first, God was to Ephraim as a Moath, and to Iudah as rottenesse: but afterward, when as they profited not by it, he was to Ephraim as a Lyon, & to Iudah as a Lyons whelp. So the Lord saith, in another place; that, if they will not come in, and yeld obedience at the first call of his moath, then he will punish the seven times more. But if they continue in their stubbornesse, then hee threatneth to bring seven times more plagues vpon the, according to their sins. If by al these they would not be reformed, but walke stubbornly against him, the he threatneth yet seven times more, for their sins: and the fourth time, yet seven times more. The proofe hereof wee haue in y<sup>e</sup> booke of the Judges. Where we read, how the people of Israel, for their sins, were in subiection to the King of Aram Naharim, eight years. Afterward, because they profited nothing by it, but returned to their old sinnes, therefore

Hos. 5. 12

Leu. 26. 18

Verse 21.

Verse. 24.

Verse 28.

Indg. 3. 8.



Judg. 3.

Judg. 6. 1.

Judg. 10. 7.

Psal. 106. 3.

Ezec. 3. 8.

Dan. 7.

Dan. 11.

Hos. 3. 4.

they serued Eglon, King of Moab, eightēne yeares. After y<sup>e</sup> again, for their new sins & provocations, the Lord gaue the<sup>m</sup> vp into the hands of Midian, seuen yeares. After all this, for the renewing of their sinnes, the Lord solde them into the hands of the Philistines, and the Ammonites: which did grieuously bere and oppresse them, for the space of eightēne yeares. Last of all, we read, that when neither famine, nor pestilence could cause them to returne vnto him, then he deliuered them vp to the sword of their enemies: and held them in bondage and captiuitie, threē score and ten yeares. After all this, when they were deliuered out of captiuitie, and returned home safely to their owne nation, and enioyed some good time of peace and rest, yet at last they fel to renewing of their sins: and therefore the Lord plagued them most grieuously by the diuided Greeke Empire: euen by *Magog*, and *Egypt*, *Seleucida* and *Lagide*: and that, by the space almost of threē hundred yeares. And this is it, that the Prophet Hosea did foretell: that the children of Israel should remaine many daies without a king, & without a prince, without an offering, & without an image, without an Ephod, and without Teraphim.

*Phila.* You haue, very largely, laid open this last token of vengeance. To weet, that  
 God

God at the first doth but beate vs vpon the coate: but if we continue in sin, he will whip vs on the bare skin: & if men will not yeeld at the first gentle stroakes, then he will strike harder, & harder, til he haue broke our stout stomacks, & made our great heartes come downe. Therefore it is good yeelding, at the first: for we shall get nothing, by our sturdines against him. We do but cause him to double his stroakes, & strike vs both fidelings & ouer-thwrat. For he cannot endure that wee should grundle against him, with stubborne fullennesse. But now to the point. Sith there are so many presages, & foresignes of Gods wrath: I pray you shew, what it is that stayeth y<sup>e</sup> execution, & very down-fall of y<sup>e</sup> same.

Theol. **The prayers, & teares of the faithfull,** are the speciall meane, that stay the hand of God, from striking of vs. For the prayers of the righteous are of great force with him: euen able to do al things. Saint James saith, that the prayer of a righteous man availeth much: if it be feruent: and bringeth the example of Elias, to proue it. For saith he, Though *Elias* was a man subiect to the like passions that we be, yet was he able, by his prayers, both to open and shut the heauens. Abrah: in like wise prevailed so farre with God, by his prayers for So- Gen. 18. dome, that if there had bene but tenne iust men



Iere. 15. 1.

Eze. 14. 14.

2. King. 2. 12.  
3. King. 6.

men found in it, it had bin spared. The Almighty God saith in the 15. chapter of *Jeremy*; Though *Moyfes* & *Samuel* stood before me, yet mine affection could not bee toward this people. Which both plainely shew, that *Moyfes* and *Samuel* might haue done much with him: had he not been so fully bent against his people for their sinnes, as he was. So likewise he saith in the Prophecie of *Ezechiel*; Though these 3. men, *Noah*, *Daniel* and *Iob*, were amongst them, they should deliuer but their own soules, by their righteousness. Which also sheweth, that if there had been any possible entreating of him for the Land: these three men might haue done it: but now he was resolutely determined, to the contrary. In respect therefore that the zealous preachers, and true professors of the Gospell, doe so much preuaile with God by their prayers, they are said to be the defence and strength of Kingdomes and Countries, of Churches and Common-wealthes: as it is said of *Eliah*; that he was the Chariot of *Israel*: and the horseman thereof. *Elishah* also was environed with a mountaine full of Horses, and Chariots of fire. And sure it is, that *Eliah* and *Elishah* are not onely the Chariots and Horsemen of *Israel*: but also by their prayers, they doe cause God himself to be a wall of fire round about it: as the Prophet saith. In the 22. of *Ezechiel*,

Ezechiel, verse. 30. the **Lorde God** saith: I sought for a man among them, that should make vp the hedge, and stand in the gappe before me for the Land: that I might not destroy it: but I found none. **Which** sheweth, that if there had been but some few, to haue stood in the breach, he would haue spared the whole land. This also appeareth more plainly, in the Prophecie of Ieremie: where, the **Lorde** saith thus: Run too and fro, by the streetes of *Ieru. Iere. 5. 1.* *salem*: behold, and inquire in the open places thereof, if ye can finde a man, or if there be any that executeth iudgement, and seeketh the truth: and I will spare it. **Wh** then marke and consider, what a man may doe: yea, what one man may doe: what an Abraham may doe: what a Moyse may doe: what an Eliah may doe: what a Daniel, what a Samuel, what a Job, what a Noah may doe. Some one man (by reason of his high fauour with the eternall) is able sometimes to do more for a Land, by his prayers & teares, then many prudent men by their counsell: or valiant men, by their swords. **Yea**, it doth evidently appeare (in the sacred volumne of the holy Ghost) that some one poore Preacher, being full of the spirite and power of Eliah, doth more in his studie (either for offence, or defence: either for the turning away of wrath, or the procuring of mercie) then a



Gen. 3. 7

Psal. 106. 23.

Gen. 19. 22.

Exod. 32. 10.

Campe-royal, even fortie thousand strong : or, as the spirit speaketh : though they all haue their sword girded to their thighes, and be of the most valiant men in *Israel*. Al this is clearly p<sup>r</sup>oued, in one verse of y<sup>e</sup> booke of y<sup>e</sup> Psalmes: where the Prophet, having reckoned vp the sins of the people, addeth: Therefore the Lord minded to destroy them : had not *Moses* (his chosen) stood in the breach, to turne away his wrath : lest he should destroy them. See therefore, what one man may doe with God, Some one man doth so bind the hands of God, that when he should strike, he hath no power to doe it: as it is said of *Lot*: I can do nothing, till thou be come out. See how the Lord saith, hee can do nothing: because he will doe nothing. He doth wittingly, and willingly, suffer his hands to be manacled and bound behind him, for some few sake, which he doth make more account of, then all the world besides: so pretious and deare are they, in his sight. Likewise it is written, that the Lord was exceedingly incensed against the *Israelites* for their Idolatrous Calfe, which they made in *Horeb*: yet he could doe nothing; because *Moyfes* would not let him. And therefore he falleth to intreating of *Moyfes*, that *Moyfes* would let him alone, & entreat no more for them. Oh, (saith the Lord to *Moyfes*) let me alone: that my wrath may

may waxe hote against this people, and that I may consume them. Thus we see, that except Lot go out of the Citie, and Moyfes let him alone, he can do nothing. Oh the profoundnesse and altitude of Gods mercie, towards mankinde! Oh, the height and depth, length and breadth of his lone towards some! Oh that the most glorious & invisible God should so greatly respect the sonnes of men! For what is man, that he should be mindfull of him? or the sonne of man, that hee should regard him? Let vs therefore, that are the Lords remembrancers, giue him no rest, nor let him alone, vntill wee haue some securitie, and good assurance from him, that he will turne away from vs his wrath, which we most iustly haue deserved: that he wil spare vs, & be mercifull vnto vs. Yea, & as the Prophet saith: Let vs neuer leaue him, nor giue him ouer, till he repaire and set vp *Ierusalem*, the praise of the world. Least, for default hereof, that be charged vpon vs, which was charged vpon the head of some of the prophets in Israel: that they were like like the foxes in the waste places, that they had not risen vp in the gaps, neither made vp the hedge for the house of Israel. For now adayers, alas, wee haue many hedge-breakers, few hedge-makers: many openers of gaps fewe stoppers: many breakers of breaches, to let in the floods of Gods wrath vpon

Esa 62.7.

Ezec. 13.4.5.



upon vs: but very few, that by true repentance go about to make vp the breach, & to let downe the sluices: that the gushing streames of Gods vengeance may be stopt and stayed.

*Phila.* I do now plainly see, that there be some in high fauour with God: and, as wee say, greatly in his bookes: sith his loue is so great vnto them, that for their sakes hee spareth thousands.

*Theol.* It is written, in the Proverbs of Solomon, that the righteous in a land, are the establishment of the Kings throne: & the wicked, the ouerthrowing of the same. The wordes are these: Take away the drosse from the siluer, and there will proceed a vessell for the finer. Take away the wicked from the King, & his Throne shal be established in righteousness. Likewise, in another place the wise man affirmeth, that the righteous are the strength & bulwarke of Cities, Townes, and Corporations: but the wicked are the weakening & vndoing of all. Scornefull men, saith he, set a citie on fire: but the wise turne away wrath. To this purpose, most excellent is that saying of Eliphaz in *Iob*; The innocent shal deliuer the Land: and it shall be preserued by the purenesse of their hands. We reade in the booke of the Chronicles, that when the Leuits and the priests were cast out by Ieroboam, they came to Ierusalem; and

Pro. 25. 4.

Pro. 29. 8.

Iob. 23. 30.

and all such, as set their hearts to seeke the Lord God of *Israel*, came with them. And then after-<sup>2. Chron.</sup> ward it is said, they strengthened the kingdō of<sup>11. 13.</sup> *Judah*, & made *Rehobohā* the son of *Salomon* mightie. By all these testimonies it is euident, the p<sup>r</sup>inces, kingdomes, cities, towne, and vil- lages, are fortified by the righteous there, in: & for their sakes also great plagues are kept backe. Which thing one of the heathen did wel see into, as appeareth by his words, which are these: When God meaneth wel vnto a Citie, and will do good vnto it, then hee raiseth vp good men. But when he meaneth to punish a Citie or Countrey, and do ill vnto it, then he taketh away the good men from it.

*Phila.* It is very manifest, by all that you haue alleadged, that the wicked fare the bet- ter every day in the yeare, for the righteous that dwell amongst them.

*Theol.* All experience doth teach it: and the Scriptures doe plentifully auouch it. For did not churlish *Labā* fare the better, for *Jacob* his kinsman? Doth he not acknowledge, that the Lord had blessed him, for his sake? Did not *Po- tiphar* fare the better, for godly *Ioseph*? Doth not the Scripture say, that the Lord blessed the Egyptians house, for *Ioseph* his sake: & that the Lord made al that he did to prosper in his hand? Did not *Obed-edom* fare the better for

ἐπὶ τῇ βίβλῳ  
θεὸς ἐν πρῶ-  
τῇ πόλει, καὶ  
ὁ θεὸς ἀγαθὸς  
ἐποίησεν:  
ὅταν δὲ μέλλῃ  
κακῶς ποιεῖν,  
καὶ πόλιν, ἐξεί-  
λει τὸν ἀγαθόν  
τὴν πόλιν, ὁ  
θεός.  
Plato πᾶσι  
μὲν.

Gen. 30. 27.

Gen. 39. 5.

2 Sam 6. 11.

the



**Acts 27.24** the Arke: Did not the seuentie and sixe soules, that were in the shippe with Paul, spend all the better, for his sake: Did not the Angel of God tell him in the night, that God had giuen vnto him, all that sailed with him: For, otherwise, a thousand to one, they had bene all drowned. Therfore the children of God may very fitly be compared to a great peece of Cooke, which though it be cast into the sea, hauing many nails fastned in it, yet it beareth them all vp fro sinking: which, otherwise, would sink of theselues. What shall we say then: or what shall we conclude: but that the vngodly are moze beholden to the righteous, then they are aware of.

*Phila.* I do thinke, if it were not for Gods children, it would go hard with the wicked. For, if they were sorted & shoaled out from amongst them, and placed by theselues, what could they looke for: but wrath vpon wrath, and plague vpon plague; till the Lord had made a finall consumption of them, & swept them like dung, from the face of the earth.

*Theol.* Sure it is, al creatures would frowne vpon them. The Sunne would vntwillingly shine vpon them: or the Moone giue them any light. The Starres would not be seen of them: and the Planets would hide themselves. The beasts would denear them: the fowles would picke out their eyes. The fishes would make war

war against them: and all creatures in heauen and earth would rise vp in armes against them. yea, the Lord himself, fro heauen, would raine downe fire and brimstone vpon them.

*Phila.* Yet for all this, it is a wonder to consider how deadly the wicked hate the righteous, and almost in euery thing oppose themselves against them: and that in most virulent and spitefull maner. They raile and slander, scoffe and scorne, mocke and mowe at them: as though they were not worthy to liue vpon the earth. They esteeme euery pelting rascal, and preferre euery vile varlet, before them. And though they haue their liues and libertie, their breath and safetie, and all that they haue else, by them: yet, for all that, they could be content to eat their hearts with garlick: so great, so firy, so burning and hissing hote is their furie and malice against them.

*Theol.* They may very fitly be compared to a Moath that fretteth in peeces the same cloath, wherein she is bred. Or to a certaine woyme, or canker, that corrodeth, and eateth through the heart of the tree that nourisheth her. Or vnto a man, that standeth vpon a bough in the top of a tree, where there is no moe: & yet, with an Axe choppeth it off, and therewithall falleth downe with it, & breaketh his necke. Euen so, the soles of this world doe what they can, to chop



chop asunder the bough that vpholds them: but they may easily know, what will follow.

*Phila.* I see plainly, they be much their own foes, and stand in their owne light, & indeed know not what they do. For, y<sup>e</sup> benefit, which they receiue by such, is exceeding great: and therefore, by their mangling of them, they do but hold the stirrop to their own destruction.

*Theol.* Nowe to apply these things to our selues, and to returne to the first question of this Argument: may we not maruell, that our Nation is so long spared; considering that the sins thereof are so horrible & outrageous, as they be?

*Phila.* We may iustly maruell at the wonderfull patience of God. And wee may well think y<sup>e</sup> ther be some in the Land, which stand in the breach; being in no small fauour with his Highnesse: sith they do so much preuaile.

*Theol.* The mercifull preservation of our most gracious King (who is the breath of our nostrils: the long continuance of our peace, and of the Gospell: the keeping backe of the sword out of the Lande, which our sinnes pull vpon vs: the frustrating of many plots & subtill deuices, which haue bene often intended against our State: yea, and the life of his Maiesties most royall person) make me to thinke, that there be some strong pleaders with God, for the publicke good of vs all.

*Phila.*

*Phila.* You may well thinke so indeed. For, by our sinnes, wee haue forfeited (and daily doe forfeit, into Gods hands) both our King, our Countrey, our Peace, our Gospel, our liues, our goods, our lands, our liuings, our wiues, our children, and all that we haue: but only the righteous (which are so neere about the King, and in so high fauour) doe step in, and earnestly entreate for vs, that the forfeitures may be released, & that we may haue a Lease (in parley) of thē all againe; or at least a graunt of further time. But, I pray you sir, are not wee to attribute something, concerning our good estate, to the policie of the land, the lawes established, and the wisdom and counsel of our prudent Gouvernors?

*Theol.* Yes assuredly, very much: as the ordinary and outward meanes, which God bleth for our safetie. For though *St* Apostle Paul had a grant from God, for the safetie of his owne life, & all that were with him in the ship: yet he said, Except the mariners abide in the ship, we can not be safe. *Act. 17.3.* Shewing thereby, that vnto faith and prayers, the best and wisest meanes must be ioyned. Wee are therefore, vpon our knees every day to giue thanks vnto God, for such good meanes of our safetie, as he hath giuen vs.

*Phila.* Well then, as the prayers of the righteous haue been hetherto great meanes,  
both



both for the auerting and turning away of  
 wrath, and the continuance of fauor: so shew,  
 I pray you, what is the best course to be take,  
 & what in sound wisdom is to be done, both  
 to prevent future dangers, and to continue  
 Gods fauours and mercies still vpon vs.

Theol. The best and surest course, that I can  
 consider or conceiue of, is, to repent hartily for  
 sinnes past, and to refoꝛme our liues in time to  
 come: to seeke the Lord whilest he may be seūd,  
 and to fall vpon him while he is nere: to for-  
 sake our owne wayes and our owne imagina-  
 tions, & to turne vnto him with all our hearts,  
 with weeping, with fasting, and with mour-  
 ning: as the Prophet Joel aduiseeth. For our  
 God is gracious and mercifull, slowe to an-  
 ger, and of great kindnesse, and repenteth  
 him of the euill. All the Prophets doe counsell  
 vs to follow this course: and do plainely teach  
 that, if we all (from the highest to the lowest)  
 doe meete the Lord with vnfained repentance,  
 and offer him the sacrifice of a contrite spirite,  
 vndoubtedly he will be pacified towarde vs,  
 and be mercifull to our transgressions. This is  
 most plainly set downe, in the seuenth of Iere-  
 my: where the Lord saith thus to his people: If  
 you amend & redresse your wayes, and your  
 works: If you execute iudgement betwixt  
 a man and his neighbour, and oppresse not  
 the

Joel. 2.

Jer. 7.

the stranger, the fatherlesse and the widow,  
 & shed no innocent blood in this place, nei-  
 ther walke after other Gods, to your destru-  
 ction: then will I let you dwell in this place;  
 euen in the Land which I gaue vnto your fa-  
 thers, for euer, and euer. **So likewise he saith,**  
**by the same Prophet:** Execute ye iudgement Ierc. 22. 3.  
 and righteousness, and deliuer the oppressed  
 from the hand of the oppressor, & vex not  
 the fatherlesse, the widow or the stranger: do  
 no violence, nor shed innocent blood in this  
 place. For if you do this thing, then shall the  
 kings sitting vpon the Throne of *David*, en-  
 ter in by the gates of this house, and ride vp-  
 on Chariots and vpon horses, both hee, and  
 his seruants, and his people. **And againe;** Ierc. 3. 22. O  
 yee disobedient children returne, and I will  
 heale your rebellions. **The Lord also saith, by**  
**his Prophet *Esay*:** If ye consent and obey, ye Esay 1. 19.  
 shall eate the good things of the Land; but if  
 ye refuse and be rebellious, ye shal be deuou-  
 red with the sword. For the mouth of the  
 Lord hath spoken it. **The Prophet *Hosea***  
**saith:** Come, let vs returne to the Lord. For Hos 6. 1.  
 he hath spoiled, and he will heale vs: he hath  
 wounded vs, and he will binde vs vp. **And a-**  
**gainc,** Hos. 12. 6. O *Israel* returne vnto the Lorde, (for  
 thou hast fallen by thine iniquitie) and I will  
 heale thy rebellion, & will loue thee freely:

Q

for



for mine anger is turned away from thee. I will be as the dew vnto *I/rael*: he shall grow as the Lilly: and fasten his roote as the tree of *Lebanon*: his braunches shall spread, and his beautie shall bee as the Oliue tree, and his smell as *Lebanon*.

Mic. 6. 8.

Amos. 5. 14.

The Prophet Michah telleth vs, what is good for vs, and what is our best course, and what the Lord requireth at our hands: namely these foure things: To do iustly, to loue mercie, to humble our selues, and to walke with our God. The Prophet Amos giueth the same counsell, saying: Seeke the Lord, and ye shall liue. Seeke good, and not euill. Hate the euill, and loue the good, and establish iudgement in the gate: It may bee, that the Lorde of Hostes will bee mercifull, vnto the remnant of *Ioseph*. Also the Lord himselfe saith: If this Nation, against whom I haue pronounced, turne from their wickednesse, I will repent of the plague I thought to bring vpon them. *Iere. 8. 8.* Thus we doe plainely see, what aduice and counsell the Prophets and holy men of God do giue vnto vs. The summe of all is this: that, if we do truely repent, and turne vnto him with all our heartes (studying to obey him, & walke in his wayes) then he will grant vs any fauor, that we wil require at his hands. For, euen as wolpackes, and other soft matter, beateth

beateſh backe, and dampeth the force of al ſhot:  
ſo penitent, melting, and ſoft hearts, doe beate  
backe the ſhotte of Gods wrath, and turne  
away his vengeance from vs. Moreover, we  
may obſerue in al experience, that when Poten-  
tates are offended, or any great man hath con-  
ceined a diſpleaſure againſt a poore man, that  
then he muſt runne and ride, ſend preſents, bleſſe  
his friends, breake his ſleepes, and neuer be qui-  
et till he haue pacified him. Euen ſo muſt we  
deale with our God: ſeeing he hath taken a diſ-  
pleaſure againſt vs. Oh therfore that we would  
ſpeedily ble all poſſible meanes, to pacifie his  
wrath. Oh that we would, with one heart and  
voyce, euery one of vs (from the higheſt to the  
loweſt) humble our ſelues befoze our God, for-  
ſake our former euil wayes, be grieved for that  
we haue done, & purpoſe neuer to do the like a-  
gaine. Oh that it might goe to the hearts of vs,  
that we haue ſo often & ſo grievouſly offended  
ſo louing a God, and ſo mercifull a Father. Oh  
that we would awake once at laſt, & rowze vp  
our drowzie hearts, & ranſack our ſleepy conſci-  
ences, crying out againſt our ſins: that our ſins  
might neuer cry out againſt vs. Oh y we would  
iudge our ſelues, accuſe our ſelues, endite our  
ſelues, and condemne our ſelues: ſo ſhould we  
neuer be adiudged, accuſed, endited, or condem-  
ned of y Lord. Oh that all hearts might ſob, al



soules might sigh, all loynes might be smitten  
 with sorrow, all faces gather blacknesse, and e-  
 uery man smite himselfe on the thigh, saying:  
 what haue I done? Oh, that both Magistracie,  
 Ministerie, and Communaltie, would purpose  
 and bolwe, and euen take a bond of themselves,  
 that from henceforth, and from this day for-  
 ward, they would set their heartes to seeke the  
 Lorde: and that they would wholly giue vp  
 themselves to his obedience. Oh that all men,  
 women, and children, would feare God, and  
 keep his commandements: would eschew euill,  
 and doe good: would studie to please God in all  
 things, and to be fruitfull in all good workes:  
 making conscience to performe the duties of  
 their generall callings, and duties of their spe-  
 ciall callings: duties of the first Table, and du-  
 ties of the second Table: that so God might be  
 sincerely worshipped, his name truly reue-  
 renced, his Saboathes religiously obserued:  
 and that euery man would deale kindly, mer-  
 cifully, iustly, and vprightly with his neighbor:  
 that there might be no complaining, no crying  
 in our streets. O I say againe, and againe, that  
 if all of vs, of wh̄ it estate, degree, or condition  
 soeuer, would walke in the pathes of our God,  
 then doubtlesse, doubtlesse, we should liue and  
 see good dayes: all future dangers should be  
 prevented, our peace prolonged, our state esta-  
 blished,

lished, our King preserved, and the Gospel continued. Then should we still enjoy our lives, our goods, our landes, our livings, our wives, our childzen, our houses, and Tenements, our Orchards, and Gardens. Yea, as the Prophet saith, we should eate the good things of the land, spending our daies in much comfort, peace and tranquillitie: and leave great blessings vnto our childzen and posteritie, from age to age, from generation to generation.

*Phila.* You haue fully answered my question: and well satisfied me therein, out of the Scriptures: yet I pray you giue mee leaue to adde one thing vnto that, which you haue at large set downe. The Lord saith, by the prophet *Amos*, that for their sinnes and rebellions, hee had giuen them cleannesse of teeth: that is, dearth and scarcitie: and yet they did not turne vnto him. Also hee withheld the raine from them, and punished them with drought: and yet they did not turne vnto him. Moreouer he smote their corne, their great gardens, their orchards, vineyards, fig-trees, and Oliue trees, with blasting and mildew, and the palmer-worme did deuoure them: and yet they did not returne vnto him. Last of al, he smote them with pestilence, and with the sword, and ouerthrew them, as he ouerthrew *Sodome* and *Gomorrah*: and they



Ano. 4. 6. 7.

were as a fire-brand pluckt out of the burning: yet, for all this, they did not turne vnto him. *Ye haue not returned vnto me*, saith the Lord. But now to come to the point. Out of this I gather, that if wee multiply our transgressions, God will multiply his plagues vpon vs: but on the contrary, if wee would vnfeignedly turne vnto the Lord our God with all our hearts, all plagues should bee stayed, all dangers prevented, and no euill should fall vpon vs. For because they would not turne, therefore he smit them. If therefore they had turned, hee would not haue smit them. But now I pray you briefly conclude this point: and declare in few words, what it is that doth most materially concerne our peace, & publike good.

Theol. These few, then briefly, I take to be the things which belong to our peace:

Ten things  
concerning  
our peace.

Let *Salomon* execute *Ioab* and *Shemei*.

Let *Iehu* and *Eliab* slei the Priests and Prophets of *Baal*.

Let *Aaron* and *Eleazar* minister before the Lord faithfully.

Let *Jonas* be cast out of the ship.

Let *Moses* stand fast in the gappe, and not let downe his hand.

Let *Iosuah* succeed him.

Let

Let *Cornelius* feare God, with all his household.

Let *Tabitha* be full of good works, & almes-deeds.

Let *Deborah* iudge long in *Israel*, prosper, and be victorious.

Let vs all pray, that the light of *Israel* may not be quenched.

And this I take to be the summe of all, that belongeth to our peace.

*Phila.* The summe of al our conference hitherto, as I remember, may be reduced into these few heades: First, mans naturall corruption hath been layd open. Secondly, the horrible fruites thereof. Thirdly, their euill effects & workings, both against our soules, and bodyes, goods, name, & the whole land. Lastly, the remedies of all. Now, therefore I would growe to some conclusion of that which you touched by the way, and made some mention of: namely, the signes of saluation, and damnation: and declare vnto vs plainly, whether the state of a mans soule, before God, may not by certaine signes and tokens, bee certainly discerned even in this life.

*Theol.* Besides these which befoze haue bene mentioned, wee may adde these nine following:



Nine signes  
of a sound  
soule.

Reuerence of Gods name.  
Keeping of his Sabboaths.  
Truth.  
Sobrietie.  
Industrie.  
Compassion.  
Humilitie.  
Chastitie.  
Contentation.

*Phil.* These indeed, I grant, are very good  
signes: but yet all of them are not certaine.  
For some of them may be in the Reprobates.

*Theol.* What say you then to S. Peters  
signes? which are set downe in the first Chap-  
ter of his second Epistle: which are these eight.

S. Peters 8.  
signes of  
saluation.

Faith.  
Vertue.  
Knowledge.  
Temperance.  
Patience.  
Godlinesse.  
Brotherly kindnesse.  
Loue.

Saint Peter saith: If these be in vs, and a-  
bound, they wil make vs neither idle, nor vn-  
fruitfull in the knowledge of our Lord Iesus.

Which

Which is as much, as if hee had said : they wil make vs sound and sincere Professors of the Gospell.

*Phila.* All these, *I* graunt, are exceeding good signes and euidences of a mans saluation : but yet some of them may deceiue: and an hole may bee picked in some of these euidences. *I* would therefore heare of some such demonstratiue and infallible euidences, as no Lawyer can find fault with. For *I* hold, that good Diuines can as perfectly iudge of the assurances and euidences of mens saluation : as the best Lawyer can iudge of the assurances, and euidences, whereby men holde their lands and liuings.

*Theol.* You haue spoken truly, in that. And would to God, al the Lords people would bring forth the euidences of their saluation : that wee might discerne of them.

*Phila.* Set downe then, which bee the most certain and infallible euidences of a mans saluation : against the which no exception can be taken.

*Theol.* *I* iudge these to be most sound and infallible.

*Seven infallible signes of saluation.*

Assured faith in the promises.  
Sinceritie of heart,

Acts 16.31.  
Pro. 11.20.

The



Ioh. 1. 47.  
 Rom. 8. 14.  
 Ioh. 4. 3.  
 1. Thel. 4. 3.  
 Rom. 5. 1.  
 Col. 1. 23.  
 Mat. 24. 13.

The spirit of adoption.

Sound Regeneration, and Sanctification,  
 Inward peace.

Groundednesse in the truth.

Continuance to the end.

*Phila.* Now, you come neare the quicke indeed. For, in my iudgement, none of these can be found truely in any Reprobate. Therefore I thinke, no Diuine can take exception against any of these.

*Theol.* No, I assure you: no more, then a Latoyer can finde fault with the Tenure of mens lands, and fee simples, when as both the Title is good and strong by the law, and the euidences thereof are sealed, subscribed, deliuered, conueyed, and sufficient witnesse vpon the same, and all other signes & ceremonies (in the deliuering, and taking possession thereof) according to strickt law observed. For, if a man haue these sozenamed euidences of his saluation, sure it is, his Title and interest, to heauen, is good by the law of Moses & the Prophets: I meane the word of God. God himselfe subscribeth to the: Jesus Chzist deliuereth them as his owne deede: the holy Ghost sealeth vnto them: yea, the three great witnesses, which beare record in the earth (that is, water, blood, and the spirite) doe all witnesse the same.

*Phila.* Now, you haue very fully satisfied me,  
 touching

touching this point. And one thing more I do gather, out of all your speech: to wit, that you doe thinke, a man may be assured of his saluation, euen in this life.

Theol. I doe thinke so, indede. For he, that knoweth not in this life that he shall bee saued, shall neuer be saued after this life. For S. Iohn <sup>1. Iohn 3. 2.</sup> saith, Now are we made the sonnes of God.

Phila. But because many doubt of this: and the Papistes do altogether denie it: therefore I pray you confirme it vnto vs out of the Scriptures.

Theol. The Apostle saith: We know that, <sup>2. Cor. 5. 1.</sup> if our earthly house of this Tabernacle bee destroyed, wee haue a building giuen vs of God: that is, an house not made with hands: but eternall in the heauens. Marke, that hee saith, both he, and the rest of Gods people, did certainly know, that heauen was prouided for them. For the spirit of adoption beareth witnes, with our spirites, that we are the children of God. And againe, the same Apostle saith: From hencefoorth, is layd vp for mee the crowne <sup>Rom. 8. 15.</sup> of righteousness: which the Lord the right- <sup>16.</sup> ous iudge shall giue me at that day: and not <sup>2. Tim. 4. 8.</sup> to me onely, but to all them that loue his appearing. Here we see, that he knew there was a crowne prepared for him, and for all the elect. And y<sup>e</sup> same spirit, which did assure it vnto Paul doth



1. Ioh. 2. 3.

2. Pet. 1. 10.

Ioh. 12. 32.

Ioh. 14. 13.

both assure it also to all the childezen of God. For they all haue the same spirit : though not in the same measure. Saint Iohn saith also : Hereby wee are sure we know him : If wee keepe his Commandements. In which wordes, Saint Iohn telleth vs thus much : that if we doe vnfeinedly endeouour to obey God, there is in vs the true knowledge and feare of God : and consequently, we are sure we shall be saved. S. Peter saith : Giue all diligence, to make your calling and election sure. Wherefore should the Apostle exhort vs, to make our election sure, if none could be sure of it? In the second to the Ephesians, the Apostle saith flatly, that in Christ Iesus we doe already sit together in the heauenly places. His meaning is not, y we are there already in possession: but we are as sure of it, as if we were there already. The reasons hereof are these : Christ our head is in possession. Wherefore he wil draw all his members vnto him, as he himselfe saith.

Secondly, we are as sure of the thing which we hope for, as of that which we haue. But we are sure of that which we haue : which is the worke of grace. Wherefore we are sure of that wee like for : which is the crowne of glorie. Many other places of the holy Scriptures might be alleaged to this purpose : but I suppose, these may suffice.

Phile.

*Phila.* As you haue shewed this by the Scriptures: so also shew it yet more plainly, by euident reason out of the same.

*Theol.* How can a man in truth call God his Father: (when he saith: Our Father which art in Heauen) and yet doubt, whether he bee his Father or no. For if God indeed be our Father, and we his children, how can we perish: how can we be damned: wil a father condemne his owne children: or shall the children of God be condemned: No, no. There is no condemnation to them that are in Christ Iesus. And who can lay any thing to the charge of Gods elect? It is God that iustifieth, who can condemne? It is therefore most certaine and sure, that all such, as doe in truth call God their Father, and haue God for their Father, shall be saved. Again, how can a man say, in truth and feeling, that he beleeneth the forgiveness of sin, and yet doubt whether he shall be saved: For, if he be fully perswaded that his sins are forgiven, what letteth why he should not be saved? Moreover, as certainly as we know that wee are called, iustified, and sanctified: so certainly we know we shall be glorified. But wee know the one certainly: and therefore the other.

*Answer.* I will neuer beleue, that any man can certainly know in this world, whether he shall bee saved, or damned: but all men must

Rom. 8. 1.  
Rom. 8. 33:

34



must hope well, and be of a good beliefe.

Theol. *May*: we must goe further then hope well. We may not venture our saluation vpon vncertaine hopes. As, if a man should hope it would be a faire day to morowe: but hee cannot certainly tell. No, no. We must in this case, being of such infinite importance as it is, growe to some certaintie, and full resolution. Wee see, worldly men will be loath to hold their Lands and Leases vncertainly: having nothing to shew for them. They will not stand to the curtesie of their Land-lords, nor rest vpon their good willes. They will not stay vpon vncertaine hope. No: they are wiser then so. For the children of this world are wiser in their generation, then the children of light. (They will be sure to haue something) to shew, They will haue it vnder seale. They will not stay vpon the words and promises of the most honest men, and best Land-lords. They cannot be quiet, till they haue it in white and blacke, with sound counsell vpon their Title: and euery way made as sure vnto them, as any Law of the Land can make it.

Are then the children of this world so wise in these inferiour things, and shall not wee be as wise in matters of keene thousand times more importance? Are they so wise for earth, and shall not wee be as wise for Heauen? Are they

Luke 16.

is

to wise for their bodies, and shall not wee be as  
wise for our soules? Shall wee hold the state of  
our immortall inheritance by hope-welk and  
haue no writings, no evidences, no seale, no  
witnesses, nor any thing to shew for it? Alas,  
this is a weak<sup>e</sup> Tenure, a broken title, a sim-  
ple hold indeede.

*Asune.* Yet, for all that, a man cannot bee  
certaine.

*Theol.* Yes, S. Iohn telleth vs, we may be  
certaine. For he saith: Hereby we know we 1-Ioh. 4. 13.  
dwell in him, and he in vs: because hee hath  
giuen vs of his spirit. He saith not, we hope: but  
we know certainly. For he that hath the spirit  
of God, knoweth certainly he hath it: and he,  
that hath faith, knoweth that he hath faith: & he,  
that shall be saued, knoweth he shall bee saued.  
For God doth not worke so darkely in mens  
hearts, by his spirit; but that they may easily  
know whether it be of him or no, if they would  
make a due triall. Again, the same Apostle saith:  
He, that beleeueth in the Sonne of God, hath 1-Ioh. 5. 10.  
the witness in himselfe. That is, he hath cer-  
taine testimonies in his owne conscience, that  
he shall be saued. For we must fetch the war-  
rant of our saluation, from within our selues: e-  
uen fro the worke of God, within vs. For looke,  
how much a man feeleth in himselfe the in-  
crease of knowledge, obedience, and godlinesse:  
so



so much the more sure he is, that he shall be  
 saued. A mans owne conscience is of great  
 force this way: and will not lie, or deceiue.

**Pro. 27. 19.** For so saith the wise man: As water sheweth  
 face to face: so doth the heart, man vnto man.  
 That is, the mind and conscience of euery man  
 telleth him iustly (though not perfectly) what he  
 is. For the conscience wil not lie: but accuse, or  
 excuse a man: being in stead of a thousand wit-  
 nesses.

**1. Cor. 2. 11.**  
**Pro. 20. 27.**

The Apostle also saith: No man knoweth  
 the things of man, but the spirit of a man that  
 is in him. And againe, the Scripture saith:  
 Mans soule is, as it were, the candle of the  
 Lord: whereby he searcheth all the bowels  
 of the belly. So then it is a cleare case, that a  
 man must haue recourse to the worke of Gods  
 grace within him: euen in his owne soule. For  
 thereby he shall be certainly resolued, one way  
 or an other. For, euen as Rebecca knewe cer-  
 tainely, by the stirring and stirring of the  
 Twinnes in her wombe, that she was concei-  
 ued and quick of child: so Gods children know  
 certainly, by the motions and stirrings of the  
 holy Ghost within them, that they haue concei-  
 ued Christ, and shall undoubtedly be saued.

*Phila.* I pray you, let vs come to the  
 ground-worke of this certaintie of saluation,  
 ke somewhat of that.

and spea

Theol.

Theol. The ground-wozke of our saluation is laid in Gods eternall election : and in respect thereof it standeth fast and vnmoueable. As it is written: The foundation of God standeth fast. 2. Tim. 2. 19  
 And againe: He is faithfull, that hath promised: Though we cannot beleue, yet hee abideth faithfull. 1. Thes. 5.  
 So then, as we know it certainly in our selues, by the consequents of election: 2. Tim. 2. 13  
 so it standeth most firme in respect of God, and his eternal, & immutable decree. And a thousand infirmities (nay all the sinnes in the world, noz all the diuels in hell) cannot ouerthrowe Gods election. For our Lord Iesus saith; All that the Father hath giuen me, shall come vnto mee. Ioh. 6. 37.  
 And againe: This is the Fathers wil, that hath sent me : that of all, which he hath giuen mee, I should lose nothing : but should raise it vp againe, at the last day. Ioh. 6. 39.  
 And in another place, our Saviour Christ saith : My sheepe heare my voice: and I know them: and they follow me: & I giue vnto them eternal life: and they shall neuer perish: neither shall any plucke the, out of my hand. My Father, which gaue them me, is greater then all : and none is able to take them out of my Fathers hand. Ioh. 10. 27.  
 We ought therefore to be as sure of our saluation, as of any other thing which God hath promised, or which we are bound to beleue. For to doubt thereof, in respect of Gods truth, is blasphemous



mons against the immutabilitie of his truth.

*Phila.* But, are there not some doubts, at sometimes, euen in the very elect, & in those which are growne to the greatest perswasion?

*Theol.* Yes verily. For he, that neuer doubted, neuer belæued. For whosoever belæueth in truth, feeleth sometimes doubttings and wauerings. Euen as the sound bodie feeleth many grudgings of diseases, which if hee hath not health, he could not feele: so the sound soule feeleth some doubttings: which if it were not sound, it could not so easily feele. For wee feele not corruption, by corruption: but we feele corruptiō, by grace. And y<sup>e</sup> moze grace we haue, the moze quicke are we in the feeling of corruption. Some men, of tender skinnēs, and quicke feeling, will easily feele the lightest feather, in softer maner laid vpon the ball of their handes: which others, of moze stowe feeling and hard flesh, cannot so easily discern. So then it is certaine, that although the children of God feele some doubttings, at sometimes: yet the same do no whit impeach the certaintie of their saluatiō: but rather argue a perfect soundnesse & health of their soules. For, when such little grudgings are felt in the soule, the children of God oppose against them the certaintie of Gods truth and promises: and so doe easily overcome them.

For

For the Lordes people neede no more to feare them, then hee, that rideth through the strates vpon a lustie gelding with his sword by his side, needes to feare the barking and bawling of a fewe little curre and whappets.

*Philagathus.* Shewe yet more plainly, how, or in what respects, the childe of God may both haue doubtings, and yet bee fully assured.

*Theol.* Euen as a man, set in the toppe of the highest steeple in the worlde, and so fast bound vnto it, that he cannot fall though he would: yet when he looketh downeward, he feareth: because mans nature is not acquainted, nor accustomed to mount so high in the aire, and to behold the earth so farre beneath: but when hee looketh vppward, and perceiueth himselfe fast bound, and out of all danger, then hee casteth away all feare. Euen so when wee looke downeward to our selues, wee haue doubts and feares: but when wee looke vppward to Christ, and the truth of his promises, wee seele our selues cocke-sure, and cease to doubt any more.

*Phila.* Declare vnto vs, what is the original of these doubts and feares, and from whence they spring in the children of God.

*Theol.* They spring from the imperfection of our regeneration, and from that strife which



is in the very minde of the elect, betwéene faith and infidelitie. For these two do mightily fight together in the most regenerate: and strive to ouer-maister, and ouershadow one another. By reason wherof, sometimes it cometh to passe, through the preuailing of vnbeliefe, that the most excellent seruantes of God may fall into fits and pangs of despaire: as Iob and Dauid, in their temptations, did. And euen in these dayes also, some of Gods childezen at sometimes are shrewdly handled this way, and brought very lowe; euen vnto deaths doore: but yet the Lord in great mercie doth recouer them, both from totall, and finall despaire. Onely they are humbled and tried, by these sharpe fits, for a time, and that for their great good. For as we vse to say, that an Ague in a young man is a signe of health: so these burning fits of temptations, in the elect, for the most part, are signes of Gods grace & fauour. For, if they were not of God, the diuell would neuer be so busie with them.

*Phila.* Is it not meere presumption, and an ouermuch trusting to our selues, to bee perswaded of our saluation?

*Theol.* Nothing lesse. For the ground of this perswasion is not laid in our selues, or any thing within vs, or without vs: but onely in the righteousness of Christ, and the mercifull

promises of God. For, is it any presumption for vs to beleue that, which God hath promised, Christ hath purchased, and the holy Ghost hath sealed? No verily, it is not any presumption: but a thing, which we all stand bound vnto: as we will answer it, at the dreadfull day of iudgement. As for our selues, we do freely confesse, that in Gods sight we are but lumps of sinne, and masses of all miserie: and cannot of our selues moue hand or foote to the furtherance of our saluation. But being iustified by faith, we are at peace with God: and fully perswaded of his loue and fauour toward vs, in Christ.

*Phila.* Cannot the Reprobates and vngodly be assured of their saluation?

*Theol. No.* For the Prophet saith: There *Esay. 57. 21.* is no peace to the wicked. The reason thus: They, which haue not the inward peace, cannot be assured. But the wicked haue not the inward peace. Therefore they cannot be assured. Steadfast faith in the promises doth assure. But the wicked haue not steadfast faith in the promises. Therefore they cannot be assured. The spirit of adoption doth assure. But the wicked haue not the spirit of adoption. Therefore they cannot be assured.

To conclude, when a man seeth in himselfe an euill conscience, blindness, prophaneitie,



and disobedience, he shal (in despite of his heart) sing this dolefull song : I know not, whether I shall be saued or damned.

*Phila.* Is not the doctrine of the assurance of saluation, a most comfortable doctrine?

*Theol.* Yes doubtlesse. For except a man be perswaded of the fauour of God, and the forgiveness of sinnes, and consequently of his saluation, what comfort can hee haue in any thing? Besides this, the perswasion of Gods loue towards vs, is the roote of all our loue and chearefull obedience towards him. For therefore wee loue him and obey him, because wee know he hath loued vs first, and written our names in the booke of life. But on the contrarie; the doctrine of the Papists, which would haue men alwayes doubt and feare in a seruile sort, is most hellish and vncomfortable. For so long as a man holdes that, what encouragement can he haue to serue God? what loue to his Maiestie? what hope in the promises? what comfort in trouble? what patience in aduersitie?

*Antil.* Touching this point, I am flat of your minde. For I thinke verily, a man ought to bee perswaded of his saluation. And for mine owne part, I make no question of it. I hope to be saued, as well as the best of them all. I am out of feare for that. For I haue such  
a sted-

a stedfast faith in God, that, if there should be but two in the world saued, I hope I should be one of them.

Theol. You are very confident indeede. You are perswaded befoze you know. I would your ground were as good, as your vaine confidence. But who is so bold as blinde Bayard? Your hope is but a fancie, and as a sicke mans dreame. Your hope you cannot tell what. You haue no ground, for that you say. For, what hope can you haue to be saued, when you walk in no path of saluation? What hope can a man haue to come to London speedily, that traueleth nothing that way : but quite contrary? What hope can a man haue to reape a good crop of cozne, that vseth no meanes : neither ploweth, soweth, nor harroweth? What hope can a man haue to be fat and well liking of his bodie, that seldome or neuer eateth any meate? What hope can a man haue to escape drowning, which leapeth into the Sea? Euen so, what hope can you haue to be saued, when you walke nothing that way, when you vse no meanes, when you doe all things that are contrary vnto the same? For, alas, there is nothing in you of those things, which the Scriptures doe affirme must be, in all those that shall be saued. There be none of the fore-named signes & tokens in you. You are ignorant, prophane, &



carelesse. God is not worshipped, vnder your  
 roofe. There is no true feare of God, in your self,  
 no; in your household. You seldome heare the  
 word preached. You content your selfe with an  
 ignozant Minister. You haue no prayers in  
 your family, no reading, no singing of psalmes,  
 no instructions, exhortations, or admonitions,  
 or any other Christian exercises. You make no  
 conscience of the obseruation of the Saboaths;  
 you vse not the name of God with any reue-  
 rence: you breake out sometimes into horrible  
 oathes and cursings: you make an ordinarie  
 matter of swearing by your faith, & your troath,  
 Your wife is irreligious: your childezen dissolute  
 and vngratious: your seruants pzophane and  
 carelesse. You are an example, in your owne  
 house, of all Atheisme, & consciencelesse behaui-  
 our. You are a great gamester, a rioter, a spend-  
 thrift, a dzinker, a common Alehouse-haunter,  
 an whooze-hunter: and, to conclud, giuen to all  
 vice and naughtinesse. Now then, I pray you  
 tell me, or rather let your conscience tell mee,  
 what hope you can haue to be saued: so long  
 as you walke & continue in this course. Doth  
 not S. Iohn say; If wee say wee haue fellow-  
 ship with him, and walke in darknesse, wee  
 are lyers? Doth not the same Apostle anouch,  
 that such as say they know God, and keepe not  
 his commandements, are lyers?

1. Ioh. 1. 6.

1. Ioh. 2. 4.

Again,

Againe, doth he not say: He, that comitteth <sup>1. Ioh. 3. 8.</sup> sin, is of the Diuell? And whosoever doth not <sup>10.</sup> righteousness is not of God? Doth not our Lord Iesus flatly tell the Iewes (which bragged that Abraham was their father) that they were of their Father the Diuell: because they did his works? Doth not the Apostle Paul say: <sup>Rom. 6. 16.</sup> His seruants we are, to whom we obey: whether it be of sin, vnto death: or of obedience, vnto righteousness. Doth not the scripture say: Hee, that doth righteousness, is righteous. <sup>Ioh. 3. 7.</sup> Doth not our Lord Iesus affirme, that, Not e- <sup>Mat. 7. 21.</sup> uery one that saith Lorde, Lord, shall enter into the kingdom of heauen: but he, that doth the will of my Father, which is in heauen? Therefore I conclude: that, soasmuch as your whole course is carnal, carelesse, & dissolute, you can haue no warrantable hope to saued.

*Phila.* I doe verily thinke, that this mans case (which now you haue laid open) is the case of thousands.

*Theol.* Yea, doubtlesse (of thousand thousands) the more is the pittie.

*Antil.* Soft and faire, Sir. You are very round indeed. Soft fire maketh sweet mault. I hope you know, we must be saued by mercy: and not by merite. If I should doe all my self, wherefore serueth Christ? I hope, that which I cannot doe, he will doe for me. And I hope  
to



to be saued by Iesus christ, aswel as the best of you all.

Theol. Oh, now I see, which way the game goeth. You would faine make Christ a cloake for your sinnes. You will sinne: that grace may abound. You will sinne frankly: and set all vp on Christs scoze. Truly there be many thousands of your minde: which, hearing of Gods abundant mercie in Christ, are thereby made moze bold to sin. But they shall know one day, to their cost, what it is so to abuse the mercie of God. The Apostle saith: The mercy and louing kindnesse of God should lead vs to repentance. But we see, it leadeth many to further hardnesse of heart. The Prophet saith: With him is mercie: that he may bee feared. But many, thereby, are made moze secure and carelesse. But to come nêrer the marke: you say, you hope to be saued by Iesus Christ. And I answer: that if those things be found in you, which the Scriptures do auouch to be in all that shall be saued by him, then you may haue good confidence, and assured hope: otherwise not.

9. things required of all that shall be saued by Christ.

2. Cor. 5. 17.

1. Pet. 4. 2.

Now the Scriptures do thus determine it, and set it downe: That if a man be in Christ, and looke to be saued by him, he must be indued with these qualitties following:

First he must be a new creature.

Secondly, hee must liue, not after the lusts of

ment

men : but after the will of God.

Thirdly, he must be zealous of good works. Tit 2. 14.

Fourthly, hee must die to sinne : and liue to Rom. 6. 14.  
righteousnesse.

Fiftly, he must be holy and vnblameable. Col. 1. 22.

Sixtly, he must so walk, as christ hath walked Iohn. 2. 6.

Seuenthy, he must crucifie the flesh, with the Gal. 5. 24.  
affections and lusts.

Eightly, hee must walke, not after the flesh; Rom. 8. 1.  
but after the spirit.

Last of all, he must serue God in righteous- Lnke. 1. 75.  
nesse & true holines, all the daies of his life.

Loe then what things are required of al. that

shall be saued by Christ. Now therefore, if these

things be in you in some measure of truth, then

your hope is currant, sound, & good : otherwise,

it is nothing worth. For in vaine do men say,

they hope to be saued by Christ, when as they

walke dissolutely. The reason hereof is: because

the members must be suteable to the head. But

Christ, our head, is holy : therfore we his mem-

bers must be holy alio. As it is wryten : Be yee

holy, for I am holy. Otherwise, if we wil ioyne

prophane & unholy members, to our holy head

Christ, then we make Christ a monster. As if

a man should ioyne, vnto the head of a Lyon,

the necke of a Beare, the body of a Wolfe, and

the legges of a fore : were it not a monstrous

thing? wold it not make a monstrous creature?

Each

1. Pet. 1. 16.



Even such a thing do they goe about, which would haue swearers, dzunkardes, whozemongers, and such like, to be the members of Christ, and to haue life and saluation by him. But sith you do so much pzesume of Christ, I pray you let me aske you a question.

*Antile.* What is that?

*Theol.* How do you know that Christ died for you particularly, and by name?

*Antile.* Christ dyed for all men; and therefore for me.

*Theol.* But all men shall not be saued, by Christ. How therefore doe you knowe that you are one of them, that haue speciall interest in Christ, and shall be saued by his death?

*Antil.* This I know; that, we are all sinners, & cānot be saued by any other, thē by Christ.

*Theol.* Answer directly to my question. How doe you know in your selfe, and for your selfe, that you are one of the elect, and one of those for whome Christ died?

*Antile.* I know it, by my good faith in God: because I put my whole trust in him, and in none other,

*Theol.* But, how knowe you, that you haue faith? or how shall a man know his faith?

*Antile.* I know it by this; that I haue alwaies had as good a meaning, & as good a faith to godward, as any man of my calling, & that is

not

not book-learned. I haue alwaies feared God with all my heart, and serued him with my praiers.

**Theol.** Tush: now you goe about the bush, & houer in the ayre. Answer me to the point. How do you know certainly & assuredly, that Christ dyed for you particularly and by name?

**Antile.** You would make a man mad. You put mee out of my faith: you driue me from Christ. But if you go about to driue me from Christ, I will neuer beleue you. For I knowe we must be saued onely by him.

**Theol.** I go not about to driue you frō Christ, but to driue you to Christ. For how can I driue you from Christ? seeing you neuer came nere him: How can I driue you out of Christ: seeing you were neuer in him? But this is it, that deceiueth you, & many others; that you thinke you beleue in Christ, because you say you beleue in Christ. As though faith consisted in words: or, as though a mā had faith, because he saith so. If euery one, that saith he hath faith, therefore hath faith: & euery one y<sup>e</sup> saith he beleueth in Christ, doth therefore beleue: then, who will not haue faith: who will not beleue? But in very deed, your faith, and the faith of many others, is nothing else but a meere imagination. But all this while, you haue not answered my question, touching your particular knowledge of Christ.

*Antile.*



*Antile.* I can answere you no otherwise, then I haue answered you. And I thinke I haue answered you sufficiently.

*Theol.* No, no: you fault in your speech: your answere is not worth a button: you speak you wot nere what: you are altogether besogd and benighted in this question. But, if there were in your heart the true knowledge, & liuely feeling of God, then I am sure you would haue yeilded another, and a better answere. When you would haue spoken something from the sense and feeling of your owne heart, & from the woꝝke of Gods grace within you: but, because you can yeeld no sound reason, that Christ dyed for you particularly, and by name: therefore I suspect you are none of them which haue proper interest in him, and in whom his death taketh effect, indeed.

*Phila.* I thinke this question would grauell a great number: and fewe there bee that can answere it aright.

*Theol.* It is most certaine. I do know it, by lamentable experience, that not one of an hundred can soundly and sufficiently answere this question: none, indeed, but only those, in whom the new woꝝke is wrought, & do by the inward woꝝke of the spirit feele Christ to be theirs. I haue talked with some, which are both wittie, sensible, and learned: who notwithstanding  
when

when they haue been brought to this vere point and issue, & haue stuck soze at it, & staggered very much. And howsoeuer they might by wit and learning shuffle it ouer, and in a plundered sort, speake reason: yet had they no feeling of that which they said, and therfore no assurance: and consequently, as good neuer a whit, as neuer the better. It is the sanctifying spirit, that giueth feeling in this point. And therfore, without the feeling of the operation of the same spirit, it can neuer be soundly answered. Thus then, I do close vp this whole matter: As the Vine-branch cannot liue and bring forth fruite, except it abide in the Vine: no moze can we, except we abide in Christ, and be truely grafted into him by a liuely faith. None can haue any benefit by him, but they onely which dwell in him. None can liue by Christ, but they which are chaged into Christ. None are partakers of his body, but they which are in his body. None can be saued by Christ crucified, but they which are crucified with Christ. None can liue with him being dead, but those which die with him being alieue. Therfore let vs roote down-ward in mortification: that we may shoote vpward in sanctification. Let vs die to sinne: that we may liue to righteousness: Let vs die while we are alieue: that we may liue when we are dead.

*Asunc.* If none can be saued by Christ, but onely



onely those, which are so qualified as you speake of, then Lord haue mercy vpon vs: the way to heaven is very straight indeed, and few at all shall be saued. For there be few such in the world.

Theol. You are no whit therein deceived. For when all comes to all, it is most certaine, that few shall be saued. Which thing I wil shew vnto you, both by scripture, reason, and examples.

*Asume.* First then, let vs heare it proued by the Scriptures.

Mat. 7. 1.

Theol. Our Lord Jesus saith, Enter in at the straight gate. For, it is the wide gate & broad way that leadeth to destruction: & many there be which go in therat: because the gate is strait, & the way narrow that leadeth vnto life, and few there be that find it. Again he saith, Ma-

Mat. 20. 16.

ny are called, but few are chosen. In an other place, we reade of a certain man which came to our Saviour Christ, and asked him of purpose whether fewe should be saued. To whome our

Luk. 13. 14.

Lord Jesus answered thus: Strive to enter in at the straight gate. For many (I say vnto you) will seek to enter in, and shall not be able. In which answer, albeit our Saviour doth not answer directly to his question, either negatively, or affirmatiuely: yet doth he playnely insinuate by his speeches, that fewe shall be saued. For first he bids vs strive earnestly: noting thereby, that

that it is a matter of great strife against the world, the flesh, & the diuel. Secondly, he affirmeth, that y<sup>e</sup> gate is very straight: noting, y<sup>e</sup> none cā enter in, without vehement crowding, & almost breaking their shoulder bones. Lastly he saith; that many which seek to enter in, shall not be able: noting therby, y<sup>e</sup> euen of them y<sup>e</sup> seek, many shal stop short; because they seek him not aright. Esaias also saith; Except the Lord of Hostes had left vs a seede, Esay. 1. 9 we had bin as *Sodome*, and had bin like to *Gomorrha*. The Apostle also alleageth out of the Prophet; That the Lord will make a short account in the earth, and gather it into a short Esay. 10. 22. summe, with righteousnesse. These Scriptures Rom. 9. 28 I thinke are sufficient to proue, that few shall be saued.

*Asune.* Now let vs heare your reasons.

*Theol.* If we come to reason, we may rather wonder that any shall be saued, then so few shall be saued. For, we haue all the lets & hinderances that may be, both within vs and without vs. We haue (as they say) the Sunne, Moone, & seuen Starres against vs. We haue all the Diuels in hell against vs, with all their hornes, heads, maruellous strength, infinite wiles, cunning deuices, deep sleights, & methodicall temptations. Heere runnes a soze streame against vs. Then haue



we this present euill world against vs, with  
 her innumerable baits, snares, nets, gins, &  
 grins to catch vs, setter vs, and entangle vs.  
 Here haue we pzofits & pleasures, riches and  
 honoz, wealth & pzeferment, ambition & co-  
 uetousnes. Here comes in a camp-royall of  
 spirituall and inuisible enemies. Lastly, we  
 haue our flesh, that is, our cozrupted nature  
 against vs: we haue our selues against our  
 selues. For we our selues are as great ene-  
 mies to our saluatiō, as either the world oz  
 diuell. For, our vnderstāding, reason, will &  
 affectiōs, are altogether against vs. Our na-  
 turall wisdome is an enemy vnto vs. Our  
 concupiscēces & lusts do minister strength to  
 Satans temptations. They are all in league  
 with Satā, against vs. They take part with  
 him in euery thing against vs & our saluati-  
 on. They fight all vnder his standard, and re-  
 ceine their pay of him. This then goeth hard  
 on our side, that the diuell hath an inward  
 party against vs: & we carrie alwaies with-  
 in vs our greatest enemy, which is euer rea-  
 dy. night & day, to betray vs into the hands  
 of Satan; yea, to vnbolt the doze, & let him in  
 to cut our throats. Here then we see an huge  
 army of dreadful enemies, & a very legion of  
 diuels, lying in ambush against our soules.  
 Are not we therefore, poze wretches, in a  
 most

most pittifull case, which are thus betrayed & besieged on euery side? All things then considered, may we not iustly maruell, that any shall be saued? For who seeth not, who knoweth not, that thousand thousands are carried headlong to destruction: either with the temptations of the world, the flesh or the Diuell. But yet further, I will shew, by another very manifest and apparāt reason, that the number of Gods elect vpon the face of the earth, are very few in cōparison, which may thus be considered. First, let there be taken away from amongst vs all Papists, Atheists & Heretikes. Secondly, let there be shoaled out all vitious and notorious euil liuers, as swearers, drunkards, whozemōgers, worldlings, deceiuers, coseners, proud men, riotors, gamesters, and all the prophane multitude. Thirdly, let there be refused & sorted out all hypocrites, carnal Protestants, vaine professors, backsliders, decliners, and cold Christians. Let all these, I say, be separated: and then tell me, how many sound, sincere, faithfull, and zealous worshippers of God will be found among vs. I suppose, we should not neede the arte of Arithmetike, to number them. For I thinke, there would be very few, in euery village, towne, and citie. I doubt, they would walke very



thinly in *h* stréetes: so as a man might easily tell thē, as they go. Our Lord Iesus asketh a question, in the Gospell of S. Luke, saying;  
 Luk. 18. 8. Do you thinke, when the sonne of man cometh, that he shall find faith on the earth? To *h* which we may answer, Surely very little.

*Asune.* Now, according to your promise, shew this thing also, by examples.

*Theol.* In the first age of the world, all flesh had so corrupted their waies, that God could no longer beare them; but euen bowed their destruction, by the ouerflowing of waters. When the flood came, how few were found faithfull? Eight persons only were saved by the Arke. How few righteous were found in Sodome, and the Cities adioyning: but one poore Lot, & his family. How few beleauers were found in Iericho? but one Rahab. How few of *h* old Israelites entred into the Land of promise? but two, Caleb & Iosuah. The rest could not enter in, because of vnbeliefe. The true & innisible Church was small, during the gouernemēt of the Iudges: as appeareth plentifully in that booke. In Elias time, the Church was so small, that it did not appeare.  
 Heb. 3. 19. In the raigne of the Kings of Israel & Iudah, *h* sincere worshippers were very few: as appeareth by all *h* Prophets. During the captiuitie, the Church was as *h* *W*one vnder a cloud,

cloud, she was driven into the wilderness, where she hid her selfe. During the persecutions of the Greeke Empire, by Gog, Magog, & Egypt, they were fewest of all. In Christs time, what a silly company did hee begin withall! how were all things corrupted by the Priests, Scribes, & Pharisees! In the beginning of y<sup>e</sup> Apostles preaching, there were fewe beleeuers. After the first six hundred yeares, what an eclipse was in the Church, during y<sup>e</sup> height of Antichrists raigne! How fewe true worshippers of God were in the world, for the space of almost seven hundred yeares! Since the Gospell was broached & spread abroad, how fewe do beleue! And as the Prophet saith; Lord, who hath beleueed our report! Thus then you see, it is apparant (both by Scripture, reason, & examples of al ages) that the number of the Elect is very small: and, when all comes to all, fewe shalbe saued.

Isay. 53. 1.

*Phila.* I pray you tell vs, how fewe & to what scattling they may be reduced: whether one of an hundred, or one of a thousand, shalbe saued.

*Theol.* No man knoweth that: neither can I giue you any direct & certain answer vnto it. But I say, that, in comparison of the Reprobate, there shall be but a fewe saued. For, all that professe the Gospell, are not the true Church, before God. There be many in



the Church, which are not of the Church.

*Phila.* How doe you prooue that?

*Theol.* Out of the 9. to the Romanes: where  
**Rom. 9. 6.** the Apostle saith, All are not Israel, that are of  
 Israel. And againe, Esaias crieth, concerning

**Rom. 9. 27** Israel: Though the number of the children of  
 Israel were as the sand of the Sea, yet but a  
 remnant shall be saued.

*Phila.* How doe you ballance it in the visible  
 Church: or, in what comparison do you take  
 it? Let vs heare some estimate of it. Some  
 thinke, one of an hundred; some, but one of a  
 thousand shall be saued.

*Theol.* Indeed, I haue heard some learned  
 and godly Diuines giue such coniectures:  
 But for that matter, I can say nothing to it.  
 But only let vs obserue the comparison of  
**Rom. 9. 27** the holy Ghost betwixt a remnant, and the  
 sand of the sea, and it will giue some light  
 into the matter.

*Phila.* Doth not the knowledge of this doc-  
 trine discourage men, from seeking after God?

*Theol.* Nothing lesse. But rather it ought  
 to awake vs, & stirre vp in vs a greater care  
 of our saluation; that we may be of the num-  
 ber of Christs little flocke, which make an  
**Phil. 2. 12.** end of their saluation in feare & trembling.

*Phila.* Some make light of all these matters.  
 Others say; As for the life to come, that is the  
 least

least matter of an hundred, to be cared for. As for that matter, they will leaue vnto God, euen as pleaseth him; they will not meddle with it. For they say, God that made them, must saue the. They hope they shall do as well as others, and make as good shift as their neighbours.

Theol. It is lamentable, that men should be so carelesse, & make so light of that, which (of all other things) is most waightie & important. For, it shall not profit a man to winne *Math. 16* the whole world, and lose his owne soule, <sup>22.</sup> as the autho<sup>r</sup> of all wisdom testifieth.

*Asune.* I pray you Sir, vnder correction, giue me leaue to speake my minde, in this point. I am an ignorant man: pardon me, if I speake amisse. For, a fooles bolt is soone shot.

Theol. Say on.

*Asune.* I do verily thinke, that God is stronger then the diuell. Therefore I cannot beleecue, that he will suffer the diuell to haue moe then himselfe. He will not take it at his hands. He loueth mankind better then so.

Theol. You do carnally imagine, that God will wrestle & strine with the Diuell about the matter. As for Gods power, it doth neuer crosse his will. For God can do nothing against his will & decree; because he wil not.

*Asune.* Yea, but the Scripture saith, God will haue all men saued.



Theol. That is not meant of euery particular man, but of all sorts some. Some Jewes, some Gentiles, some rich, some poore, some high, some lowe, &c.

*Asune.* Christ died for all: therefore all shall be saued.

Theol. Christ died for all, in the sufficiencie of his death: but not in efficacie, vnto life. For only the elect shall be saued by his death.

Luk. 22. 20 As it is witten; This is my blood in the new Testament, which is giuen for you: meaning his Disciples, and chosen children. And againe, Christ being consecrated, is made the authoꝝ of saluation to all that obey him.

Heb. 5. 9.

*Asune.* God is merciful, & therefore I hope, he will saue the greatest part, for his mercy sake.

Theol. The greatest part shall perish: but all that shall be saued, shall be saued by his mercie. As it is witten; He will haue mercy on whom he will haue mercy: and whom he will, he hardeneth. And againe; It is not in him that willeth, or in him that runneth; but in God, that sheweth mercy. Therefore, though God be infinite in mercie, and Christ infinite in merit, yet none shall haue mercie, but only the vessels of mercy.

Rom. 9.

Rom. 9.

*Antile.* Can you tell who shall be saued, and who shall be damned? Do you know Gods secrets? When were you in heauen? when spake

spake you with God? I am of the mind that all men shall be saued. For Gods mercy is aboue all his works. Say you what you will, and what you can, God did not make vs, to cōdemne vs.

**Theol.** You are very peremptorie indēde: you are moze bold then wise: for Christ saith, few shall be saued: you say, all shall be saued. Whether thē shall we beleue Christ, or you?

**Antile.** If there should come two soules, one from heauen, and another from hell, and bring vs certaine newes how the case stood, then I would beleue it, indeed.

**Theol.** But case, two soules of the dead should come, the one from heauen, the other from hell: I can tell you afore-hand certainly what they would say, and what newes they would bring.

**Antile.** What I pray you?

**Theol.** They would say, there be few in heauen, and many in hell: heauen is empty, and hell is full.

**Antile.** How know you that? How know you, they would say so?

**Theol.** I am sure, if they speake the truth, they must needs say so.

**Antile.** Must they needes? Why, I pray you, must they needes?

**Theol.** Because the word of God saith so. Because Moyses and the Prophets say so. If  
you



you will not beleue Moyses, and the **P**rophets, neither will you beleue, though one, though two, though an hundred should rise from the dead.

*Antile.* Yes, but I would.

**Theol.** I pray you let me aske you a question. Whether do you thinke, that God and his word, or the soules of dead men are moze to be credited?

*Antile.* If I were sure that God said so, then I would beleue it.

**Theol.** If his word say so, doth not he say so? Is not he and his word all one?

*Antile.* Yet for all that, if I might heare God himselfe speake it, it would moue me much.

**Theol.** You shew your selfe to be a notable Infidell: You will not beleue Gods word, without signes and miracles, and wonders from the dead.

*Antile.* You speake, as though you knew certainly, that hell is full. You do but speake at randome: you cannot tell: you were neuer there to see. But for mine owne part, I beleue there is no hell at all, but onely the hell of a mans conscience.

**Theol.** Now, you shew your selfe in kinde what you are. You say, you beleue no hell at all. And I think, if you were well examined, you beleue no heauen at all; neither God, nor diuell.

*Antile.*

*Antile.* Yes: I beleeeue there is an Heauen, because I see it with mine eyes.

*Theol.* You wil beleeeue no moze belike then you see: but blessed is he that beleaueth, and Ioh. 20. 29, saith not. You are one of the rankest Atheists that euer I talked withall.

*Antile.* You ought not to iudge: you know not mens harts.

*Theol.* Out of the abundāce of the heart the mouth speaketh. You haue sufficiently bewrayed your heart by your words. For the tong is the key of the mind. As for iudging, I iudge you onely by your fruites: which is lawfull. For we may iustly say, It is a bad tree which bringeth forth bad fruit; and he, that doth wickedly, is a wicked man. But it is you, & such as you are, that will take vpon you to iudge mēs hearts. For, though a mā's outward actions be religious and honest, yet you will condemne him. And, if a man giue himselfe to the word and prayer, refozmeth his family, and abstaineth from the grosse sinnes of y<sup>e</sup> world, you will by and by say, he is an hypocrite. And thus you take vpon you to iudge mens hearts, as though you knew, with what affection these things are done.

*Antile.* I confesse, I am a sinner: and so are all other for ought I know. There is no man, but he may be amended. I pray God send vs  
all



all of his grace, that wee may please him, and get to heauen at last.

Theol. Now you would shuffle vp all together: as though you were as good as the best; and as though there were no difference of sinners: but you must learne to know, y there is great difference of sinners. For there is the penitent, & the vnpenitent sinner: the careful, & the carelesse sinner: the sinner, whose sinnes are not imputed; and the sinner whose sinnes are imputed: the sinner, that shall be saued; and the sinner, that shall be damned. For it is one thing to sin, of frailtie: an other thing to liue in it, dwell in it, & trade in it; and (as the holy Ghost speaketh) to sucke it in, as the fish sucketh water, and to draw it vnto vs with Cart-ropes & cords of vanitie.

Eay. 5. 18.

To conclude therfore, there is as great difference betwixt a sinner, and a sinner, as betwixt light and darkenes. For, though Gods childre be sinners, in respect of the remnants of sinne within them; yet the Scriptures call them iust & righteous: because they are iustified by Christ, & sanctified by his grace & holy spirit. And, for this cause, it is, that S. Iohn saith, He that is borne of God, sinneth not.

1. Ioh. 3. 6.

*Antile.* What, I pray you, did you neuer sinne?

Theol. Yes: and what then? what are you the better?

*Antile.*

**Antile.** You Preachers cannot agree amongst your selues. One saith one thing, and another saith another thing: so that you bring the ignorant people into a mammering; and they know not on which hand to take.

**Theol.** The Preachers, God be thanked, agree very well together, in all the maine grounds of religion, and principall points of saluation. But, if they dissent in some other matters, you are to trie the spirits, whether they be of God or no. You must try all things, and keepe that which is good.

**Antile.** How can plaine and simple men trie the spirits and doctrines of the Preachers?

**Theol. Yes.** For the Apostle saith, The spirituall man discerneth all things. And S. John saith to the holy Christians, You haue received an oyntment from that holy one, and know all things: that is, all things necessarie to saluation. Those therefore which haue the spirit of God, can iudge and discern of doctrines, whether they be of God or no.

1. Cor. 2.  
15.  
1. Ioh. 2.  
20.

**Antile.** I am not booke-learned: and therefore I cannot iudge of such matters. As for hearing of Sermons, I haue no leasure to go to them: I haue somewhat else to doe. Let them that are bookish, and heare so many Sermons, iudge of such matters. For I will not meddle with them: they belong not vnto me.

**Theol.**



Theol. Yet, for all that, you ought to reade & Scriptures, & heare the word of God preached, y<sup>e</sup> you may be able to discerne betwixt truth and falshood, in matters of religion.

*Antile.* Belike you thinke none can be saued without preaching; and that all men stand bound to frequent Sermons; but I am not of your mind in that.

Ioh. 10. 27.  
Ioh. 8. 47.

Theol. Our Lord Jesus saith; My sheepe heare my voice. And againe he saith; He that is of God, heareth Gods word. Yee therefore heare it not, because you are not of God. You see therefore how Christ Jesus maketh it a speciall note of Gods childe, to heare his word preached.

*Antile.* But I thinke, we may serue God well inough, without a Preacher. For, Preachers are but mē: and what cā they do? A Preacher is a good mā, so long as he is in the pulpit: but if he be out of the pulpit, he is but as another man.

Rom. 10.

Theol. You speake cōtemptuously of Gods messengers; and of Gods sacred ordinance. But the Apostle doth fully answer your objection, saying, Faith commeth by hearing, and hearing by the word of God: and how can they heare without a Preacher? In which words, the Apostle telleth you flatly, that you can neither haue faith, nor serue God aright, without preaching.

*Antile.*

*Antile.* Whē you haue preached all that you can, you can make the word of God no better then it is : and some put in, and put out what they list. The scriptures are but mens inuentions : and then made the scriptures.

*Theol.* We pzeach not, to make the word better, but to make you better. As for putting in & putting out, it is a miere vntruth. And whereas you say, the Scriptures were made by men, it is blasphemie once to thinke it : and you are woorthy to receiue your answer at Liburne.

*Antile.* Now I see, you are hot. I perceiue for all your godlinesse, you will be angry.

*Theol.* I take it to be no sinne, to be angry against sinne. For your sinne is very great : and who can beare it !

*Antile.* All this while you speake much for preaching : but you say nothing for prayer. I think, there is as much need of prayer, as preaching. For, I finde in the Scriptures, Pray continually : but I finde not, Preach continually.

*Theol.* No man denieth, but that Prayer is most needefull, and alwaies to be ioyned vnto pzeaching, and all other holy exercises : for it is the hand-maide to all. But yet we pferre pzeaching aboue it, because pzeaching is both the director and whetstone of prayer : yea, it stirreth vs aright in  
all



2. Tim. 4. 2

all spirituall actions, & seruices whatsoeuer without the which, we can keepe no certaine course, but are euer readie to erre on this hand, or that. Now, whereas you say, you finde *Pray* continually, but not *Preach* continually, you might (if you were not wilfully blind) find also, *Preach* continually. For the Apostle saith to *Timothie*, Be instant: preach the word, in season, and out of season: that is, alwayes; as time and occasion shall serue.

*Antile.* You extoll preaching: but you say nothing for reading. I belecue, you condemne reading.

*Theol.* Doth hee that highly commendeth gold, condemne silver? I do ingenuously confesse, that both publike & priuate reading of the Scriptures, are very necessarie & profitable: and would to God, it were moze vsed, then it is. For, it is of singular vse, both to increase knowledge & iudgement: and also to make vs moze fit, to heare the word preached. For, such men, as are altogether ignorant of the Historie of the Bible, can heare the word with small profit or comfort.

*Phila.* It seemeth, that this man neither regardeth the one nor the other: because, for ought that I can see, he careth not greatly if the Scriptures were burnt.

*Theol.* Oh Sirrah, you speake very malapartly.

partly: you may speake whē you are bidden.  
Who made you a iudge? You are one of his  
disciples, and that makes you speake on his  
side.

*Phila.* No sir. I hope, I am Christes Disciple,  
and no mans. But assuredly, I can not hold my  
peace at your vile cauilling, and most blasphemous  
speeches.

*Antil.* I crie you mercie sir. You sēme to be  
one of these scripture-men: you are all of the  
spirit: you are so full of it, that it runneth  
out at your nostrils.

*Phila.* You do plainly shew your selfe to be  
a scoffing Ismaelite.

*Antile.* And you do plainly shew your selfe  
to be one of these folke of God, which know  
their seats in heauen.

*Phila.* I pray God be mercifull vnto you, and  
giue you a better heart. For I see you are in the  
gall of bitternesse, and in the bond of iniquitie.

*Antile.* You thinke there is none good, but  
such as your selfe, and such as can please your  
humour. You will, forsooth be all pure. But by  
God, there be a cōpanie of pure knaues of you.

*Theol.* Nay, now you do manifestly shew,  
of what spirit you are. For, you both sweare  
and raile with one breath.

*Antil.* God forgiue me. Why did he anger me  
then? There be a company of such controllers



as he in the world, that no bodie can be quiet for them.

**Theol.** I perceiue a little thing will anger you, sith you will be angry with him for speaking the truth.

**Antile.** What hath he to do with me? He is more busie then needs. Why doth he say, I am in a bad case? I will not come to him to learne my dutie. If I haue faults, he shall not answere for thē. I shal answere for mine own faults, and euery Fat shall stand on his owne bottome. Let him meddle with that he hath to do withall.

**Theol.** You are too impatient: you take matters at the worst. We ought friendly, and in loue to admonish one another: for we must haue a care one of anothers saluation. I dare say for him, that he speaketh both of loue and compassion towards you.

**Antile.** I care not for such loue. Let him keepe it to himselfe. What doth hee thinke of mee? Doth he suppose that I haue not a soule to saue as well as hee; or that I haue no care of my saluation? I would hee should know, that I haue as great care for my saluation as hee, though I make no such outward shewes. For, all is not golde that glistereth. I haue as good a meaning as he, though I cannot vtter it.

**Theol.** These words might well be spared, I hope you will be pacified, and amend  
your

**your life, and draw neerer to God, hereafter.**

*Antile.* Truly, Sir, you may thinke of me what you please. But I assure you, I haue more care that way, then all the world wonders at: I thanke God for it. I say my prayers euery night when I am in my bed. And if good praers wil do vs no good, God help vs. I haue alwaies serued God duely, and truely, and had him in my mind. I do as I would be done to. I keepe my Church, & tend my praers, while I am there. And, I hope, I am not so bad as this fellow would make me. I am sure, if I be bad, I am not the worst in the world: there be as bad as I. If I goe to hell, I shall haue fellowes, and make as good shift as others.

*Theol.* You thinke, you haue spoken wisely: but I like not your answer. For your words smell strongly, both of ignorance, pride, and vnbeliefe. For first you iustifie your selfe in your faithlesse and ignorant worshipping of God. And secondly, you iustifie your selfe by comparison with others, because others are as bad as you, and you are not the worst in the world.

*Antileg.* Now I know, you speake of ill will. For, you neuer had any good opinion of mee.

*Theol.* I would I could haue as good an opinion of you, as I desire; and that I might see that wrought in you, which might



draw my loue and liking towards you. And as for ill will, the Lord knoweth I beare you none. I desire your conuersion, and saluation, with my whole heart. And I would thinke my selfe happie, if I might saue your soule with the losse of my right arme.

*Antile.* I hope I may repent. For the scripture saith, At what time soeuer a sinner doth repent, God will haue mercy on him. Therefore if I may haue space and grace and time to repent before death, and to aske God forgiuenesse, and say my praiers, and cry God mercy, I hope I shall do well inough.

*Theol.* You speake, as though repentance were in your power, & at your commandement; and that you can put it into your own heart when you list: and that makes you, and many others presume of it, three houres before death. But you must know y<sup>e</sup> repentance is the rare gift of God: & it is given but to a few. For God will know him well that he bestoweth repentance vpon, sith it is proper only to the elect. It is no word matter. It is not attained without many & seruēt praiers, and much hearing, reading, and meditating in the word of God. It is not so easie a matter to come by, as the world iudgeth. It is not found but of them that seek it diligently, and beg it earnestly. It is no ordinarie three houres

houres matter. Cry God mercy a little, for  
 fashion, will not do it. Coursary saying of a  
 fewe prayers a little befoze death, auaieth  
 not. For, though true repentance be neuer  
 too late, yet late repentance is seldome true.  
 Herein, delaies are dangerous, for the longer  
 we deferre it, the worse is our case. The fur-  
 ther a naile is driuen in with an hammer,  
 the harder it is to get out againe. The longer  
 a disease is let runne, the harder it is to cure.  
 The deeper a tree is rooted, the harder it is to  
 pluck vp againe. The longer we deferre the  
 time of our repentance, the harder it will be  
 to repent, and therefore it is dangerous dri-  
 uing it off to the last cast. For an ancient  
 Father saith, We reade but of one that repen-  
 ted at the last, that no man should presume: Augustine  
 and yet of one, that none might despaire.

Well then to conclude this point, I would  
 haue you to know, that the present time is  
 alwaies the time of repentance. For, time  
 past cannot be recovered, and time to come  
 is vncertaine.

*Antile.* Sir, in mine opinion, you haue vttered  
 some very dangerous things, and such as were  
 enough to driue a man to despaire.

*Theol.* What be they? I pray you.

*Antile.* There be diuers things. But one thing  
 doth most of all stick in my stomack, and that is



the small number that shall be saued, as you say. But I can hardly be perswaded that God made so many thousands to cast them away, when he hath done. Doe you thinke that God hath made vs, to condemne vs? Will you make him to be the author of condemnation?

**Theol. Nothing lesse. For God is not the cause of mens condemnation, but the selues. For euery mans destruction cometh of himselfe. As it is writtē, O Israel, thy destruction is of thy selfe. As for God, he doth (in great mercy) vse all possible means to saue soules. As he saith by the Prophet, What could I haue done more to my vineyard, that I haue not done vnto it? But to come nērer to your question. I denie, that God hath created the most part of men onely and solely vnto perdition, as the proper end which he did aime at in creating them: but he hath created all things for the praise of his glorie. As it is writtē, He hath created all things for himselfe; & the wicked also for the euil day. Then it followeth, that the cause and end why the wicked were created, neither was, nor is the onely destruction of his creature, but his owne praise & glorie: that that onely might appeare & shine forth in all his works. Yet certaine it is, that God, for iust causes (albeit vnkowne, and hid to vs) hath reiectēd**

**Hos. 13.**

**Egy. 5.4.**

**Pro. 16.4.**

a great part of men. The causes, I say, of reprobation are hid in the eternall counsell of God, and knowne to his godly wisdom only. They are secret, and hid from vs; reserved in his eternall wisdom to be revealed at the glorious appearing of our Lord Jesus. His iudgements (saith the Scripture) Psal. 36. are as a great deepe; and his waies past finding Rom. 11. out. It is as possible for vs to comprehend the Ocean sea in a little dish, as to comprehend the reason of Gods counsell in this behalfe.

*Antile.* What reason, iustice, or equity is there, that sentence of death should be passed vpon men before they be borne, and before they haue done good or euill?

*Theol.* I told you befoze, that we can neuer comprehend the reason of Gods proceeding in this behalfe: yet we must know that his will is the rule of righteousness; & must be, vnto vs, in stead of a thousand reasons. For whatsoever God willeth, in as much as he willeth it, is to be holden iust. We cannot conceiue the reason of many naturall things, and things subiect to sense; as, the motion of the celestiaall bodies, their unconceiueable swiftnesse, their matter and substance, their magnitude, altitude, and latitude. We cannot thoroughly finde out the causes



of the thunder, lightning, windes, earthquakes, ebbing and flowing of the sea, and many other things vnder the Sunne: how then can we possibly ascend vp into the priuie chamber and counsel-house of God, to lift & search out the bottome of Gods secrets which no wit or reach of man can possibly attaine vnto. Let vs therfore learne in Gods feare to reuerence that which we cannot in this life comprehend.

This one thing I must say vnto you, that whatsoeuer God decreeth, yet doth he execute no man, till he haue ten thousand times deserved it. For, betwixt the decree, and the execution thereof, commeth sinne in vs, and most iust causes of condemnation.

*Antil.* If God haue decreed mens destruction, what can they do withall? who can resist his will? why then is he angry with vs? For all things must needs come to passe according to his decree, and determination.

*Theol.* First, I answere you with *h* Apostle, O man who art thou which pleadest against God? Shall the thing formed, say to him that formed it, Why hast thou made me thus? Hath not the Potter power of the clay, to make of the same lumpe one vessell to honour, and another to dishonour? Moreover I answere, that Gods decree doth not enforze the will of man.

man: but it woꝝketh, & moueth of it selfe. It hath in it selfe the beginning of euill motion, & sinneth willingly. Therefore, though the decree of God impeleth a necessitie vpon al secondary causes (so as they must needs be framed, & disposed according to the same) yet no coaction or cōstraint: for they are all carried with their voluntarie motion. Euen as we see the plumbe of a Clock, being the first mouer, doth cause all the other wheeles to moue, but not to moue this way or y way: (For, in that they moue some one way, some another, it is of theselues; I meane of their own frame.) So Gods decree doth moue all secondary causes, but not take away their own proper motion. For, God is the Authoz of euery action; but not of any euill in any action. As the soule of man is the originall cause of all motion in man, as the Philosophers dispute; but yet not of lame & impotent motion: (for, that is from an other cause; to wēet, some defect in y body.) So, I say, Gods decree is the roote, & first cause of motion, but not of defectiue motion: that is frō our selus. Likewise, that a bell soundeth, the cause is in him that ringeth it: but that it iarreth, the cause is in it self. Againe, that an Instrumēt soundeth, is in him that plaieth vpon it: but that it iarreth, is in it selfe, that is, in it owne want



want of tanning. So then to shut vp this point, all Instruments, & middle causes are so moued of God, being the first mouer, that he alwaies doth well, holily, & iustly, in his mouing. But y<sup>e</sup> Instrumēts moued, are caried in contrarie motions, according to their owne nature and frame. If they be good, they are caried vnto y<sup>e</sup> which is good: but if they be euil, they are caried vnto euil. So y<sup>e</sup> according to y<sup>e</sup> double beginning of motion & will, there is a double and diuerse worke & effect.

*Antile.* But from whence cometh it, that man of himselfe, that is, of his owne free motion, doth will that which is euill.

*Theol.* From the fall of Adam, whereby his will was corrupted.

*Antile.* What was the cause of Adams fall?

*Theol.* The diuell, and the depzauation of his owne will.

*Antile.* How could his will encline vnto euil? it being made good, and he being made good.

*Theol.* He and his will were made good, yet mutably good. For, to be immotably good, is proper only to God. And Adam did so stand, that he might fall, as the euent declared.

*Antile.* Was not the decree of God, the cause of Adams fall?

*Theol.* No: but the voluntary inclination of his will vnto euill. For Adams will was  
neither

neither forced, nor, by any violence of Gods purpose, compelled to consent: but he, of free will and readie minde, left God, and ioynd with the diuell.

Thus then I do determine, that Adam sinned necessarily, if you respect the decreë, or euent: but if you respect the first mouer, and inherēt cause which was his own will, then he sinned voluntarily, & contingently. For, y<sup>e</sup> decreë of God did not take away his will, or the contingencie thereof: but only order, and dispose it. Therfoze (as a learned wziter *Bera. automato.* saith) *Volens peccauit, & motu.* He sinned willingly, & of his own motion. And therefore no euil is to be attributed vnto God, or his decree.

*Antile.* How then do you conceiue & consider of the purpose of God, in all these things.

Theol. Thus, That God decreed with himselfe, *Uno actu*, at once,

That there should be a world.

That Adam should be created perfect.

That he should fall of himselfe.

That all should fall with him.

That he would saue some of the lost race.

That he wold do it of mercy, thzough his son.

That he would condemne others for sinne.

*Antile.* But how do you proue the decree of reprobation? to weet, that God hath determined the destruction of thousands, before the world was?

Theol.



**Theol.** The scripture calleth the reprobates  
**Rom. 9. 22** the vessels of wrath, prepared to destruction.

**1. Thes. 5. 9** The scripture saith, God hath not appointed  
 vs vnto wrath. Therefore it followeth, that  
 some are appointed vnto wrath. The scrip-

**1. Pet. 2. 8.** ture saith of the reprobates, that they were  
 euen ordained to stumble at the word. The

**Jud. ver. 4.** scripture saith, they were of old ordained to  
 this condemnation.

**Antile.** But how answere you this? God wil-  
**Ezech. 18.** leth not the death of a sinner. Therefore he hath  
 predestinate none to destruction.

**Theol.** God willeth not the death of a sinner  
 simply, and absolutely, as it is the destructi-  
 on of his creature: but as it is a meane to  
 declare his iustice, and to set forth his glory.

**Antile.** God did foresee, and foreknow, that  
 the wicked would perish through their owne  
 sin: But yet he did not predestinate the vnto it.

**Theol.** Gods p̄science & foreknowledge,  
 cānot be separated frō his decree. For, what-  
 soeuer God hath foresene, and foreknown  
 in his eternall counsell, he hath determined  
 the same shall come to passe. For, as it ap-  
 pertaineth to his wisdom to foreknow,  
 and foresee all things; so doth it appertaine  
 to his power to moderate and rule all things  
 according to his will.

**Antile.** What do you call p̄science: in God?

**Theol.**

**Theol.** *Prescience in God, is that whereby all things abide present before his eyes: so y<sup>e</sup> to his eternal knowledge, nothing is past, nothing to come; but all things are alwaies present. And so are they present, that they are not as conceiued imaginations, formes, and motions: but all things are alwaies so present before God, that hee doth behold them in their veritie and perfection.*

**Antile.** *How can God iustly determine of mens destruction, before they haue sinned?*

**Theol.** *This obiection hath bene answered in part before. For, I told you, that God cōdemneth none but for sinne, either original only, or else both original, & actual. For, howsoeuer he doth in himself, before all time, determine the reprobation of many, yet he proceedeth to no execution, till there be found in vs both iust deserts, & apparant cause. Therefore they deale vnsoundly & foolishly, which confound the decreē of reprobation, with damnation it selfe: sith sinne is the cause of the one, & onely the will of God of the other.*

**Phila.** *Well Sir, sith we are so farre proceeded in this questiō, by the occasiō of this mans objections & cauils: I pray you now, as you haue spoken much of reprobation, and the causes thereof; so let vs heare somewhat of election, and the causes thereof; and shew vs out of the*  
*Scriptures.*



Scriptures, that, God hath before all worlds chosen some to eternall life.

**Theol.** Touching the decreē of electiō, there are almost none y make any doubt thereof: therefore small p<sup>ro</sup>ofe shall serue for this point. Only I will confirme it by one or two testimonies out of the holy scriptures. First, **Ephes. 1. 3.** the Apostle saith; Blessed be God, euē the Father of our Lord Iesus Christ, who hath blessed vs with all spiritual blessings in heauēly things in Christ, as he hath chosen vs in him, before the foundatiō of the world, that we should be holy, and without blame before him, in loue. You see, the words are very plaine & p<sup>re</sup>gnāt for this purpose. An other confirmation is taken out of the 8. Chapter to the *Romanes*, **Rom. 8.** in these words; Those whom he knew before, did he also predestinate to be like to the image of his owne Sonne; that he might be the first borne of many brethren.

**Phila.** Which be the causes of election?

**Theol.** The causes of electiō are to be found only in God himself. For his eternall electiō depēdeth neither vpon mā, neither yet vpon any thing that is in man, but is purposed in himself, & established in Christ, in whom, we are elected. This is fully p<sup>ro</sup>oued in these words, Who hath predestinated vs to be adopted through Iesus Christ in himselfe, according

ding to the good pleasure of his will, to the praise of his glory, wherewith he hath made vs freely accepted in his beloued. **Where we see,** the Apostle telleth vs, that his free grace, and the good pleasure of his will, are the first mo-  
tiues, or moving causes of our election.

*Phila.* But the Papists fetch the first motiue of election out of mans merits, and fore-seene works. For, say they, God did foresee who would repent, beleue, and do well: and therefore he made choise of them.

*Theol.* But they are greatly deceiued. For I say again, & again, that there was nothing in vs which did euer moue God to set his loue vpon vs, & to chouse vs vnto life: but he euer found the originall cause in himselfe. As it is written; He wil haue mercy vpon whom he wil **Rom.9.** haue mercy: and whom he will he hardeneth.

**And againe;** It is neither in him that willeth, **Rom.9.** nor in him that runneth; but in God, that sheweth mercy. **The Lord himself also testifi-**  
**eth,** that he did chouse his people, not for any **Deut.7.7.** respect in them; but onely because he loued them, & bare a speciall fauour vnto them. So then it is a certain truth, that Gods eternall predestination excludeth al merits of man, & all power of his will, thereby to attaine vnto eternall life; and that his free mercy, and undeserued fauour, is both the beginning,  
the



the middest, & the end of our saluatiō. That is to say, all is of him, & nothing of our selues.

*Phila.* Whether then doth faith depend vpon election: or election vpon faith? That is, whether did God choose vs because we do beleue? or whether do we beleue, because we are chosen?

*Theol.* Out of all doubt, both faith, and all fruites of faith, doe depend vpon election. For, therefore we beleue, because we are elected: and not therefore elected, because we  
**Act. 13. 48.** beleue. As it is written: So many as were ordained to euerlasting life, beleued.

*Antile.* If men be predestinate before they be borne, to what purpose serue all precepts, admonitions, lawes, &c? It forceth not how wee live. For neither our godly, or vngodly life can alter the purpose of God.

*Theol.* This is a very wicked & carnall objection, & sheweth a vile & dissolute minde in them y<sup>e</sup> vse it. But I would wish such mē to cōsider the end of our election: which is, that we should leade a godly life. As it is plainly set downe in the first to the Ephesians, where  
**Ephes. 1. 3.** y<sup>e</sup> Apostle saith, God hath chosen vs before the foundatiō of the world. But to what end: that we should liue as we list? No, no, saith he: But that we should be holy, and vnblameable before him. Again he saith, We are predestinate to be made like to the image of his Son:  
**Rom. 8.**

that

that is, to be holy & righteous. For most certaine it is, y<sup>e</sup> we can iudge nothing of predestination, but by y<sup>e</sup> consequents: that is, by our calling, iustification, & sanctification. For, when once we feele the worke of grace within vs, (that is, that we are washed by y<sup>e</sup> new birth, & renewed by y<sup>e</sup> holy Ghost; finding in our selues an unfained hatred of sinne, & loue of righteousness) then are we sure, & out of all doubt, y<sup>e</sup> we are predestinate to life. And it is euen as much, as if God had personally appeared vnto vs, & whispered vs in y<sup>e</sup> eare, & told vs that our names are taken, & written in the booke of life. For, whom he hath predestinate, them he hath called: and whom he hath called, the he hath iustified: and whom he hath iustified, them he hath glorified. Now therfore, till we feele these marks of election wrought in vs, we can be at no certaintie in this point; neither are we to take any notice of it, or meddle in it: but we must strine, according to that power & facultie we haue, to liue honestly, & ciuilly, waiting when God will haue mercy on vs, & giue vs the true touch. As for them that are carelesse and dissolute, setting all at six and seuen, there is small hope that they are elected, or euer shall be called.

Rom. 8.

*Antile.* I thinke the preaching and publishing of this doctrine of predestination hath done



much hurt: and it had beene good it had neuer beene knowne to the people, but vtterly concealed. For, some it driueth to despaire: and others it maketh more secure, and carelesse.

Theol. You are in a great error. For this doctrine is a part of Gods reuealed truth, which he would haue knowne to his people. And, in god sooth, it is of very great & cōsofable vse to the childre of God, against all the assaults of the diuell, & temptations of desperation whatsoeuer. For, whē a mā hath once in truth felt, by y effects, y God hath chosen him to life: then though the Diuell lie soze at him, and the conscience of sinne & his owne frailties most vehemently assault him; yet he knoweth certainly, that y eternall purpose & counsel of God is immutable: & that, because his saluation is not grounded vpon himself, or his own strength, but vpon the vchangeable decree of God: which is a foundation vnmoueable, & alwayes standing sure & firme. Therefore, do the diuell & sin what they can, yet he shal be vpheld in righteousness & truth, & euen (as it were) bozne vp in the armes of God, euē to the end. For whom God loueth, to the end he loueth thē. Moreover, whē once y Lords people perceiue (by their sanctification, & new birth) both that the Lord hath reiectēd & reprobated so many thousand thousands,

sands, & made choise of thē to be heires of his most glozious kingdome, being in thēselues of y same mould & making, that others are: and y he hath done all this of his frēe grace, & undeserued mercy towards them: oh, how both it raniſh their hearts w the loue of him! Againe, how frankely, & chearefully, do they ſerue him! how willingly and faithfully doe they obey him! yea, how are they wholly rapt, and inflamed with the deſire of him! For it is the perſwaſion and feeling of Gods loue towards vs, that draweth bp our loue to him againe. As S. Iohn ſaith, We loue 1. Ioh. 4. him, becauſe he hath loued vs firſt.

Moreouer, it is ſaid of Mary Magdalen, that Luk. 7. ſhe loued much, becauſe much was forgiven. For, after ſhe felt her many and great ſinnes freely pardoned, her affections were kindled w the loue & obediēce of Chriſt. So likewise the Church in the Canticles, after ſhe had bin in the banqueting houſe of all ſpiritual grace, and felt the banner of Chriſts loue diſplayed bpō her, ſoꝛthwith ſhe was rapt therewith, Cant. 2. 5. & cried out (as it were in a ſwoune) that ſhe was ſick of loue. So againe, whē Chriſt put in his hād by y hole of the doꝛe (that is, touched y very inward parts of her heart, by his ſpirit) then her heart yearned, & her bowels were affectioned towards him. This is it, Cant. 5. 4. which



Ephes. 5:

which S. Paul prayeth for vpon his knees, that it may be granted to the Ephesians, that they may be able to comprehend with all Saints, what is the breadth, & length, height, & depth of Gods loue towards vs, & to know the loue of Christ (which passeth knowledge) & to be filled with all fulnesse of God. Thus the you see y great & comfoztable vse of this doctrine of election; both in that it ministreth strength and comfozt against all temptations, as also because it constraineth vs to loue God, and of very loue to feare him, and obey him.

*Phila.* Well Sir, I thinke, now you haue spent time inough in answering the obiections and cauels of *Antilegon*. In all which, I do obserue one thing; that there is no end of cauilling, and obiection against the truth: and that a man may object more in an houre, then a learned man can well answer in a day.

*Theol.* You say truth. And the reason hereof is, because men haue sin in them out of measure; and the spirit of God but in measure. Therefore they can, by the one, object & conueine more against the truth, then by the other they shal be able to answer, & say for it.

*Phila.* It appeareth indeed, that errors be infinite, & objections innumerable; and that there is no end of mens cauilling against Gods sacred truth. It is good for vs therefore to be  
thoroughly

thoroughly settled in the truth; that we be not entangled or snarled with any cauls, or sophistications whatsoeuer. But I do verily thinke (notwithstāding all his obiections, & exceptions) that he doth in his cōscience desire, with *Balaam*, to die the death of the righteous; & to be as one of thē, whom he seemeth to despise.

Theol. I am so perswaded too. For this is the triumph that vertue hath ouer vice; that, where she is most hated, there she is oftē desired, & wished for. And this is the great punishment, that God bringeth vpon the wicked; *Virtutem ut videant, intabescantq; relictā*: as saith the Poet. That they shall see vertue, and pine away; hauing no power to follow it.

Phila. But now let vs returne to the point we were in hand with, before we fell into these obiections & cauls: which was cōcerning the small number of thē which shal be saued. And as you haue shewed vs many reasons thereof: so proceed to speake yet more vnto that point.

Theol. As I haue shewed you of sundrie lets, both within vs, and without vs, which do keepe vs backe from God, and hold vs fast in our sinnes: So now, vnto all that hath been said befoze, I will adde nine great hinderances vnto eternall life: which may not vnfitly be tearmed nine barres out of heauen, and nine gates into hell.



*Phila.* Which be they?

*Theol.* They be these;

Nine gates  
into hell.

Infidelitie.  
Presumption of Gods mercy.  
Example of the multitude.  
Long custome of sinne.  
Long escaping of punishment.  
Hope of long life.  
Conceitednesse.  
Ill company.  
Euill example of Ministers.

*Phila.* These indeede be strong barres out of heauen: and wide gates into hell. I pray you therefore prooue them out of the Scriptures: and lay them foorth somewhat more largely.

*Theol.* The first, which is Infidelitie, is prooued out of the fourth chapter to the Hebrews, where it is thus writtē; Vnto vs was the Gospel preached, as vnto thē: but the word, which they heard, profited thē not, because it was not mixed with faith, in those that heard it. And againe; They could not enter in, because of vnbeliefe. Here we see, that vnbeliefe did barre out the old people, frō entring into the land of promise, which was a figure of Gods eternall kingdome. And sure it is, that the same vnbeliefe doth barre out thousands of vs.

For many will beleene nothing, but their own fantasies. They will not beleue the word of God: especially, whē it is contrary to their lusts, & likings, profits & pleasures. Though things be manifestly proued to their faces, and both the Chapter and the verse shewed them, yet will they not beleue: or though they say they beleue, yet will they neuer go about the practise of any thing, but reply against God in all their actions. And, for the most part, when God saith one thing, they will say an other. When God saith yea, they will say no: and so giue God the lie. Some againe will say, if all be true that the preachers say, then God help vs.

Thus you see, how Infidelitie doth barre men out of Heauen, and cast them into hell.

*Phila.* Let vs heare of the second gate: which is *Presumption of Gods mercie.*

*Theol.* This is set downe in the 29 of Deuteronomie: where the Lord saith thus; Whē a man heareth the words of this curse, & yet flattereth himselfe in his heart, saying, I shall haue peace, although I walke according to the stubbornesse of mine own heart (thus adding drunkennesse to thirst, that is, one sinne to an other) the Lord wil not be merciful vnto him: but the wrath of the Lord & his iealousie shal smoake against that man: & euery curse that is written



in this booke, shall light vpon him, and the Lord shal put out his name, frō vnder Heauen.

Here we see, how the mightie God doth thunder downe vpon such as goe on in their sinnes, presuming of his mercy, & saying in their hearts; If I may haue but a Lord haue mercy vpon me, thzee houres befoze death, I care not. But it is iust with God, whē those thzee houres come, to shut them vp in blindness, and hardnes of hart, as a iust plague for their presumption. Therefore the Prophet Dauid, seeing the grievousnes of this sinne, prayeth to be deliuered from it. Keepe me, o Lord (saith he) frō presumptuous sinnes: let the not raigne ouer me. Let all men therfoze take heed of presumptuous sinnes. For, though God be full of mercy: yet will he shew no mercy to them that presume of his mercie. But they shall once know, to their cost, that iustice goeth from him, as well as mercy.

Psal. 19.

*Phila.* Let vs come to the third gate: which is the *Example of the multitude.*

*Theol.* This is proued in the 23. of Exod.  
 Exo. 23. 2. Where the Lord saith flatly, Thou shalt not follow a multitude to doe euill. In an other  
 Leuit. 18. 3 place, the Lord saith; After the dooings of the land of Egypt wherein ye dwelt, shall ye not do: and after the maner of the land of Canaan, whither I will bring you, shall yee not doo; neither

neither walke in their ordinances.

Against this lawe did the childezen of Israel offend, whē they said in the stubboznnesse of their hart, to the pꝛophet *Jeremie*; The word, *Iere. 44. 16* that thou hast spoken vnto vs, in the name of the Lord, we will not heare. But we will doe whatsoeuer goeth out of our own mouth: and we will do as we haue done, both we and our Fathers, our kings, & our princes, in the Cities of *Iudah*, and in the streets of *Ierusalem*.

Note here, how they doe altogether refuse the word of the Lord, and how to follow the example of the multitude. We see, in these our daies, by lamentable experience, how thousands are violently carried downe this streame. And for defence of it, some will say, Do as the most men do, and the fewest will speake of you: which is a very wicked speech. For, if we will follow the course of the most, we shall haue the reward of the most: which is eternall perdition.

Let vs therefore take heed of bending with the sway. For, the sway of the world doth waigh downe all things that can be spoken out of the word of God; and openeth a very wide passage into hell.

*Phila.* Proceede to the fourth gate into hell, which is the *Long custome of sinne*.

*Theol.* This is noted by the pꝛophet *Jeremy*,

to



to be a very dangerous thing. For he saith,  
 Ier. 13. 23. Can the black Moore change his skinne, or the  
 Leopard his spots? then may ye also doe good,  
 which are accustomed to doe euill. Noting  
 thereby, that it is as hard a matter to leaue  
 an old custome of sinne, as to wash a black  
 Moore white, or to change the spots of a  
 Leopard: which because they are naturall,  
 are most impossible. So, when men through  
 custome, haue made swearing, lying, adul-  
 tery, & drunkennes (as it were) naturall vn-  
 to them, oh how hard it is to leaue them! For  
 custome maketh another nature; and taketh  
 away all sense and feeling of sinne.

*Phila.* Let vs heare of the fift gate: which is  
 the *Long escaping of punishment.*

*Theol.* This is auouched by the wise mā in  
 these words; Because sentence against an euill  
 Eccl. 8. 11. worke is not executed speedily, therefore the  
 hearts of the children of men are set in the to  
 do euill. Where he sheweth, that, one cause  
 why men are so hardned in their sinnes, is,  
 because God winketh at the, & letteth them  
 alone not punishing them immediately after  
 they haue sinned. For, if God should forth-  
 with strike downe one, & raine fire & brim-  
 stone vpon another, & cause the earth to swal-  
 low vpon the third, then men would feare indeed.  
 But it hath bene shewed befoze, that God  
 taketh

taketh not that course : but though he meete  
 with some in this life, yet he lets thousands  
 escape ; & that makes them moze bold, think-  
 ing they shall neuer come to their answer.  
 Euen as an olde theefe, which hath a long  
 time escaped both prison & gallows, thinks  
 he shal alwaies so escape, and therfore goeth  
 boldly on in his thefts. But let me take heed.  
 For, as y<sup>e</sup> Proverb saith, Though the Pitcher  
 goeth long to the well, yet at last it cometh bro-  
 ken home: So, though me escape long, yet they  
 shal not escape alwaies. For there will come  
 a day of reckoning ; a day y<sup>e</sup> will pay it home  
 for all. Thus you see, how impunitie leadeth  
 numbers to destructiō. That is, whē me are let  
 alone, & neither smitten by the hand of God,  
 nor punished by the law of the Magistrate.

*Phila.* Let vs come to the fixt gate : which is  
 the *Hope of long life.*

*Theol.* This is affirmed by our Lord Jesus  
 concerning that rich worldling : who, when  
 he felt the world come in vpon him with full  
 streame, said he would pull down his barnes  
 & build greater, and say to his Soule ; Soule, Luk. 12. 19  
 thou hast much goods laid vp for many yeres :  
 Liue at ease, eate, drinke, and take thy pastime.  
 But our Saniour calleth him foole, for flatte-  
 ring himselfe in securitie, & promising vnto  
 himselfe long life. Moreover he plainly told  
 him,



Iob. 21. 23.

him, that y<sup>e</sup> same night, he should make a hel-  
lish & miserable end. Note, I pray you, how  
Jesus Christ, the fountaine of all wisdom, cal-  
leth this man a foole, and y<sup>e</sup>eldeth a reason  
thereof: to w<sup>e</sup>te, because he gathered riches  
to himselfe, and was not rich in God: he had  
great care of this life, and none at all for that  
which is to come. So then it followeth, that  
all such are right fooles ind<sup>e</sup>de, and may be  
chronicled for fooles (how wise soever they be  
taken and reputed in the world) which haue  
much care for their bodies, & none for their  
soules: great care for this life, and little for  
that which is to come. Well, let all such pro-  
phane worldlings, as dreame & doat of long  
life (and therefore deferre the day of their re-  
pentance, & conuersion vnto God) take heed  
by this mans example, that they reckon not  
without their hoste, & be sodenly snatched a-  
way in the midst of all their pleasures, and  
tollities. As Iob saith, Some die in their full  
str<sup>e</sup>ngth, being in all ease and prosperitie. Their  
breasts runne full of milke: and their bones  
run full of marrow. We see therefore, how  
dangerous a thing it is for m<sup>e</sup> to flatter and  
sooth vp themselves, with hope of long life.

*Phila.* Proceede to the seauenth gate: which  
is *Conceiptednesse*.

*Theol.* This is ind<sup>e</sup>ed a very broad gate, in-  
to

to hell. For, y<sup>e</sup> scripture saith; Seest thou a mā Pro. 26. 12  
 wise in his own cōceit? there is more hope of a  
 foole, then of such a one. And again, The foole Pro. 26. 16  
 is wiser in his own eies, then seuen mē that can  
 giue a sensible reason. The holy Ghost we see  
 affirmeth, that such as are puffed vp with an o-  
 uer-wēning of their owne gifts, are farthest  
 of all other frō the kingdome of heauen. For  
 they despise y<sup>e</sup> wisdom of God, to their own  
 destruction. They hold scozne to be taught.  
 They will say, they know as much as all the  
 Preachers can tell them. For, what can all  
 y<sup>e</sup> Preachers say more then this; We are all  
 sinners, we must be saued by Christ: we must  
 do as we would be done to. There is no more  
 but Do wel, & haue wel, &c. Alas, poore souls,  
 they looke aloft: they are desperatly hoven vp  
 with conceitednesse; not knowing, that Reu. 3. 17.  
 they are poore, naked, blind, and miserable.

These men trust altogither to their owne  
 wit, learning, policie, riches, and great repu-  
 tation in y<sup>e</sup> world. And because all mē crouch  
 to them, and clap their hands at them, there-  
 fore they swell like Turkey cocks, set vp their  
 feathers, & draw their wings vpō the ground,  
 with a kinde of snuffe & disdain of all men:  
 as if they were the only wights of y<sup>e</sup> world.  
 Moreover, when men do praise thē for their  
 gifts, soothe them, and applaude vnto them,  
 then



then is it a wonder to see how they streake themselves: as though they would forthwith take their flight, and mount into the clouds. But let all insolent, & conceited men harken vnto y<sup>e</sup> woe, that is pronounced against them, **Esay. 5. 21.** by the eternal king of glory, saying, Woe vnto thē that are wise in their own eyes, & prudent in their own sight. Againe, let thē harken to y<sup>e</sup> counsell of God, which saith **Prou. 3. 5.** Trust vnto the Lord, with all thy heart, but leane not vnto thine own wisdom. Be not wise in thine own eyes: but feare God, and depart frō euill. These silly conceited soles thinke, that because they haue y<sup>e</sup> cast of this life, & can cunningly compass the things of this world, & go through-itch with them, therfore they can compass heauē also by their fine wits, & deepe deuices. But, alas, poore wretches, they are greatly & grossely deceiued. For the wisdom of the world is foolishnesse with God: and he catcheth the wise in their owne craftinesse. And againe the Lord saith; I will destroy the wisdom of the wise; and wil cast away the vnderstanding of the prudent. Let not these mē therfore stand too much in their owne light: let thē not trust to their own policies. For, they are all but as an Ice of one nights freezing, which will deceiue them that trust vnto it. Let thē therfore become soles in thēselues, that

**1. Cor. 3.**  
**19.**

**1. Cor. 1.**  
**19.**

that God may make them wise. Let thē denie themselves, that God may acknowledge them. Let thē be humbled in thēselues, that God may exalt them. For assuredly, there is no vse, after this life, of the most exquisite wisdom of flesh: it all endeth, when we end. For how dieth the wise man? Euen as Eccl. 2. 16. dieth the foole, saith y<sup>e</sup> holy Ghost. And, where all woꝛldly wisdom endeth, there all heauenly wisdom beginneth. Thus therefore we see, what a wide gate into hell, conceiptednesse is, and how many enter in thereat.

*Phil.* Now let vs vnderstand of the eighth gate into hell: which is *Ik company*.

*Theol.* The spirit of God, foreseeing y<sup>e</sup> great danger of this, & knowing how readie we are to be carried away with ill cōpany, doth giue vs most earnest warning to take heed of it, as a most dangerous thing. Enter not (saith he) in the way of the wicked: and walke *Pro. 4. 14.* not in the way of euill men. Auoide it, goe not by it, turne from it, and passe by. The reason hereof is y<sup>e</sup>elded in an other place: where it is said, A companion of fooles shall be made *Pro. 13. 20* worse. Let men therfoze take heed of ill company. For, many thereby haue bin brought to the gallies; and haue confessed vpon the Ladder, y<sup>e</sup> ill company hath brought thē vnto it; and therefore haue admonished all  
by



by their example, to take heed, & beware of  
 lewde companie. Moreover, the Scripture  
 Pro. 28. 19. saith, He, that followeth vaine cōpanions, shal  
 be filled with pouertie. And againe, in the  
 same Chapter, He that keepeth cōpany with  
 banquetters, shameth his Father. Let vs there-  
 fore with Dauid say, I am a companion of all  
 Ps. 119. 63. them that feare God, & keepe his commande-  
 ments. And, on the contrarie, let vs say with  
 Psal. 26. 4. him, I haue not haūted with vain persons, nei-  
 ther kept cōpanie with the dissemblers. I hate  
 the assembly of the euil, and haue not cōpanied  
 with the wicked. Let vs therefore, by Dauids  
 example, shun the cōpany of y<sup>e</sup> wicked. For,  
 as a man is, so is his cōpany. It is the surest  
 note to discerne a man by. For, as all vnlike  
 things are vsociable, so all like things are  
 sociable. Herein let vs beware, we deceiue  
 not our selues with vain words, & an opinion  
 of our own strength: as if we were as strong  
 as Christ, & could not be drawne away with  
 any companie. No, no: we are moze apt to be  
 drawne, then to draw: to be drawne to euill  
 by others, then to draw others to good. Ther-  
 fore God saith by his p<sup>r</sup>ophet, Let thē returne  
 Iere. 15. 19 vnto thee, but returne not thou vnto thē. Un-  
 doubtedly he is an odde mā, that is not made  
 worse with ill companie. For can a mā touch  
 pitch, and not be defiled therewith? Can a mā  
 carry

carry coales in his bosome, and not be burnt: Daily & lamentable experience sheweth, that many of them, which think themselves strong, are this way most grievously smitted. Let a man thinke therfore, that he neuer abandoneth euill, till he abandon ill company. For no good is concluded in this Parliament. For ill companie is the suburbs of hell. Furthermore, it is to be obserued, that some bpō admonitions, and some inward compunctions of their owne conscience, doe leaue their sinnes, vntill they haue newe prouocations, and vntill they come amongst their old copesmates, and sincompanions: and then are they carried backe againe to their olde byas, and repeat their folly, as a *Prou. 26:* dog returneth to his vomit. For wee see some, *11:* which otherwise are of good natures and dispositions, most pittifully, and violently carried away with ill companie. For euen as greene wood of it selfe is vnapt to burne, yet being laid on the fire, with a great deale of seare wood, it burneth as fast as the rest: So, many toward youths, which of themselves are not so prone vnto euill, as others: yet with this violent streame and blustering tempest of ill company, are carried cleane away.

*Phila.* Let vs come to the last gate: which is the *Euill example of Ministers.*

*Theol.* It grieueth mee, & I am almost ashamed



med, to speake of this point. For, is it not a  
 wofull, and lamentable thing, that any such  
 should be found among the sonnes of Levi? Is  
 it not a corsey, y the Ministers of Christ should  
 be of a scandalous conuersation? For if the eye  
 be darke, how great is the darkenesse? If they  
 be examples of all euill to the flocke, which  
 should be patterns, lights, and examples of all  
 goodnesse, must it not needes strengthen the  
 hands of the wicked, so as they cannot returne  
 from their wickednesse? But this is an old dis-  
 ease and euill sicknesse, which hath alwayes  
 beene in the Church. The Prophet Ieremie  
 doth most grieuously cōplaine of it in his time,  
 & saith; That from the Prophets of *Ierusalem*,  
 is wickednesse gone forth into all the land. For,  
 both the Prophet and the Priest doe wickedly. I  
 haue scene, saith he, in the Prophets of *Ierusalem*,  
 filthinesse. They commit adultery, and walke in  
 lies: they strēgthen also the hands of the wicked,  
 that none can returne from his wickednes: they  
 are all vnto mee as *Sodom*; and the Inhabitants  
 thereof, as *Gomorah*. And in the ninth verse of  
 the same Chapter, he sheweth, that it was no  
 pleasure or ioy vnto him, so publikely to re-  
 proue them: but, that he did it with exceeding  
 griefe; as being forced thereunto, both in re-  
 gard of his glory, and the good of his Church.  
 His words are these; Mine hart breaketh with-  
 in

Jer. 23.

14.

in me, because of the Prophets, & all my bones shake. Moreover, in the same Chapter is set downe, how the Lord would feede them with wormewood, and make them drinke the water of gall, & sundrie other waies plague them, for their flatteries, seducements, corrupt doctrine, and euill example of life.

*Phila.* Most certaine it is, that the euill example of Ministers, & especially of Preachers, is very dangerous and offensive: for thereby thousands are hardened in their sins. For men wil say, Such a Minister, and such a Preacher, doth thus, and thus: and therefore why may not we doe so too? They are learned, and knowe the word of God. Therefore, if it were euil, I hope they would not do it. For they should be lights to vs, & giue vs good examples. Therefore, sith they doe such things, wee cannot tell what to thinke, or what to say to the matter: they bring such simple folke as we are, into a mammering.

*Theol.* Oh that I could, with the Prophet Jeremy, quake and shake to think of these matters! Oh that I could mourne, as a Doue, in penning of it! Oh that I had in the wilderness a cottage, & could with Iob be a brother to the Dragons, and a companion to the Ostriches, whilest I haue any thoughts of these things: Oh that I could weepe & mourne without sin, before I yeeld you an answer: For weepe in



*Math,*  
15, 14.

dæde I may: but answere I cannot. Alas (with much grieve I speake it) all is too true, that you say. And hèrein the people haue a vantage against vs: if I may call it vantage. But let this bee mine answere; If the blinde leade the blind, both shal fall into the ditch. Blind guides, and blind people, shall perrish together. If because we are wicked, they will bee moze wicked, then both they and we shall burne in hell fire together. Then let them reckon their gaines, and see what they haue got. They haue small cause so to triumph, ouer vs. For, thereby, their market is neuer a whit amended: let them take this, for answere. And let vs that are the Ministers of Christ, & Preachers of y<sup>e</sup> Gospel, looke narrowly to our selues, and make straight steppes to our fæte. For if we tread neuer so little awry, we may see, how many eyes are vpon vs. Let vs therefore with Dauid, pray continually; Order my goings, O Lord; that my footsteps slip not. For whē my foot slipped, they reioyced against me. And as for the people, let them follow the exāples of those, which walke vnblameably (as God be thanked, some such there be) and let them flie the examples of such as are offensive. So shal God haue moze glory, and they moze peace in their owne harts.

Thus haue we heard, what a wide gate is opened into hell, by the enill example of Ministers,

ners, and especially of Preachers.

*Phila.* Well, sith there be so many bars out of heauen, and so many gates into hell, it is a very hard matter to breake through al these barres, & so to enter into life: & as hard a matter, to misse all these gates, and to escape hell. He quits him well, that can doe it.

*Theol.* True indeed. And as hard a thing as this is, so hard a thing is it for flesh and blood to enter into the kingdome of heauen. And yet most men make light of it; and thinke, it is the easiest matter of an hundred.

*Asune.* As hard as it is, yet I hope by the grace of God, I shal be one of them, that shall enter in. For, so long as I doe, as I would be done to, and say no body no harme, nor do no body no harm, God will haue mercy on my soule. And I doubt not, but my good deedes shall waigh against my euill deedes; and that I shall make euen with God, at my latter end. For I thanke God for it, I haue alwaies liued in his feare, & serued him with a true intent. Therefore I know, that so long as I keepe his Commaundements, and liue as my neighbours doe, and as a Christian man ought to doe, he will not damne my soule.

*Theol.* Can you then keepe Gods Commaundements?

*Asune.* As nere as G O D will giue mee grace.



Theol. Nay, but I aske you whether you keepe them or no?

*Asune.* I doe say to keepe them, as neere as I can: I do my true intent. Though I keepe them not all, yet I am sure I keepe some of them.

Theol. Because you say you keepe some of them, I pray you let me be so bold with you, as to examine you in the particulars. You know, the first Commaundement is this; Thou shalt haue none other gods in my sight. How say you, doe you keepe this?

*Asune.* I am out of all feare of it. For I neuer worshipped any God, but one. I am fully perswaded, there is but one God.

Theol. What say you to the second Commaundement; Thou shalt make to thy selfe no grauen Image, &c.

*Asune.* I neuer worshipped any Images, in my life: I despise them. I know, they cannot helpe me. For they be but stocks and stones.

Theol. What say you to the third Commaundement? which is this; Thou shalt not take the name of the Lord thy GOD, in vaine. &c.

*Asune.* Nay certainly, I was neuer counted a swearer in my life: but I haue feared God alwaies of a childe, and haue had a good faith in him, euer since I could remember. I would be sorry else.

Theol.

**Theol.** What say you then to the fourth Commaundement; Remember thou keepe holy the Sabbath day, &c.

*Asune.* Nay, for that matter, I keepe my church as well as any man in the parish where I dwell; and minde my prayers as well, when I am there. I thank God for it (though I say it my selfe) I haue beene alwaies well giuen, and haue loued Gods word with all my heart: and it doth mee good to heare the Epistles & Gospels read euery Sunday, by our Vicar.

**Theol.** Tell mee, what you say to the fifth Commaundement: which is; Honour thy Father and thy Mother: &c. Doe you keepe this?

*Asune.* I haue alwaies loued and obeyed my Father and Mother, from my heart. I hope there is no bodie can accuse mee, for that: and I am sure, if I keepe any Commaundement, it is this. For, when I was a boy, euery body said that I was wel giuen, and a toward childe. Therefore, if I should not keepe this Commandement, it would be a great grieffe to me; and goc as neere my hart, as any thing that came to me this seauen yeare.

**Theol.** What say you to the sixth Commaundement; Thou shalt not kill.

*Asune.* It were strange, if I should not keepe that.



Theol. What say you to the seventh: Thou shalt not commit adultery.

*Asune.* I thanke God for it, I was neuer given to women. God hath alwaies kept me from that, and, I hope, will so still.

Theol. What say you to the eight: Thou shalt not steale.

*Asunetus.* I am neither vvhore-maister, nor cheefe.

Theol. What say you to the ninth: Thou shalt not beare false witnesse? &c.

*Asune.* I defie all false witnesse-bearing, fro my hart.

Theol. What say you to the last: Thou shalt not couet? &c.

*Asune.* I thanke God for it, I neuer coueted any mans goods but mine owne.

*Math.*  
19, 20,

Theol. Nowe I perceiue, you are a wonderfull man: you can keepe all the Commandements. You are like that blind Ruler, which said vnto Christ: All these thinges haue I kept from my youth. I perceiue now indeede, that it is no maruel though you make so light of preaching: for you haue no neede of it. You are whole, you neede not the Physitian: you feele no miserie, and therefore you care not for mercie. For where miserie is not felt, there mercy is not regarded: but I see, you neede no Saviour.

*Asune,*

*Asune.* You say not well in that. I neede a Sa-  
uour: and it is my Lord Iesus that must saue me:  
for he made me.

*Theol.* What need you a Sauiour: sith you  
are no sinner.

*Asune.* Yes belecue me, I am a sinner. We are  
all sinners: there is no man but he sinneth.

*Theol.* How can you bee a sinner: sith you  
keepe all the Commandements.

*Asune.* Yes: I am a sinner, for all that.

*Theol.* Can you both be a sinner, & bee with-  
out sinne too: for hee, that keepeth y<sup>e</sup> Comman-  
dements, is without sin. Which thing you say  
you doo. But I see, how the case standeth: that  
a great number of such ignozant & sottish men  
as you are, wil in generall say you are sinners,  
because your cōscience telleth you so: but when  
it comnieth to particulars, you know not how  
you sin, nor wherein. I pray you therefore, let  
me leade you thzough the Commaundements  
again, & deale with you in particulars: that  
I may bring you to the sight of your sinnes.  
How say you therfore, do you vpon your knées,  
euery morning and euening, giue God thanks  
for his particular mercies, & manifold fauours  
towards you: And do you call much vpon him  
priuately, and much also with your family?  
Answer me plainely and simply.

*Asune.* I cannot say so.

*Theol.*



Theol. Then you haue broken the first Commandement; which chargeth vs to giue God his due worship: whereof, prayer and thankgiuing are a part. So then here, at the very entrance, you are found guiltie. Further I demaund of you, whether you neuer had any by-thoughts in your prayers, and your heart hath not bene vpon other matters, euen then while you were in prayer?

*Asune.* I cannot deny that. For it is a very hard matter to pray, without by-thoughts.

Theol. Then by your owne confession) you haue broken the second Commandement; which doth commaund y right maner of Gods worship: that is, that as we must worship God, so wee must doe it in faith, loue, zeale, and pure affections. So that here you are guilty also: because when you pray, your minde is of other matters, and you doe it not in sincerity, and truth. Further, I demaund of you, whither you did neuer swear by your faith, or troth, or by our Lady, S. Mary, and such other oathes?

*Asune.* Yes by S. Mary haue I: I must needes confesse it.

Theol. We neede no further witnesse. Your very answer proueth it: for your answer is an oath. Therefore here also you are guilty: because you swear by Idols. Further, I demand of you, whether you did neuer trauel to Faïres

on

on the Saboath day, or make bargaines on that day, or take iournies, or talke of woꝛldly matters, neglecting holy duties:

*Asune.* Yes, God forgie me, haue I.

*Theol.* Then are you guiltie of the breach of the fourth Commaundement: which chargeth vs, on paine of death, to spend the Saboath day in holy and religious duties, both publike-ly, and priuately. Further I demaund, whether you instruct your wife, children, and seruants, in the true knowledge of God, and pray with them, or no?

*Asune.* I am sure, you would haue me speake the truth. I must needes confesse, I do not: neither am I able to doe it.

*Theol.* Then you are guilty of the breach of the fift Commaundement: which commandeth all duties of superiours, toward their inferiours; and of inferiours, towards their superiour: whereof, prayer and instructions are a part. Moreover, I demaund, whether you were neuer angry or no?

*Asune.* Yes, an hundred times, in my daies. And I thinke, there is no body, but will be angry at one time or other: especially when they haue cause.

*Theol.* Then you haue broken the sixt Commaudemēt: which chargeth vs to auoid wrath, anger, malice, desire of reuenge: and all such like



like foze-runners vnto murther. Further, I aske you, whether you did neuer looke vpon a woman, with a lust in your hart?

*Asune.* Yes. For I thinke there is no man free from thoughts that way. I had thought, thoughts had beene free.

*Theol.* No: thoughts are not free before God. For, God knoweth our thoughts: and will punish vs, arraigne vs, and condemne vs for thoughts. Men know not thoughts: and therfore can make no lawes against thoughts: but because God is priuie to all our most secret thoughts, therefore hee hath made Lawes against them, and will condemne them. Therefore I conclude, that if you haue nourished adulterous thoughts in your hart, you are guiltie of the breach of the seauenth Commandement: which forbiddeth all secret thoughts and prouocations whatsoeuer to adultery. But further, I demaund, whether you did neuer pilfer, purloine, and steale some small things from your neighbour: as pasture, Poultry, Cories, Apples, and such like?

*Asune.* I cannot cleare my selfe in these things. For I had thought, they had beene no sinne.

*Theol.* Then haue you broken y<sup>e</sup> eighth Commandement, & stand guiltie of eternall death. For God, in this commandement, chargeth vs to haue as great care of our neighbours goods,

as

as of our owne; and not to iniurie him any manner of way, in thought, word, or dede. Therefore all deceit, pilfering, oppressing, and all unjust dealing with our neighbours goods, is here condemned. Moreover, let me aske you, whether you did neuer lie, or dissimble?

*Asune.* Yes assuredly.

*Theol.* Then haue you broken the ninth commandment. Wherein, God chargeth vs, both in witnesse-bearing, and all other matters, to speake the plaine truth from our hart; without lying or dissembling.

Last of all, I demaund whether you did neuer in your hart desire something that was not your owne: as your neighbours house, or ground, kine, or sheepe, &c. therein bewraying the discontentment of your hart.

*Asune.* I am as guiltie in this, as in any thing. For (God forgiue me) I haue oftē desired & lusted after this, & that, which was none of mine owne; & so haue bewrayed my discontentment.

*Theol.* Then I perceiue (by your owne confession) that you are guiltie of the breach of all the Commandements.

*Asune.* I must needs confesse it. For I see now more into the matter, thē euer I did. I neuer heard so much before, in my life; nor was euer asked any such questiōs, as you aske me. I had thought many of those things, which you asked me, had beene



beene no finnes at all.

**Theol.** I could haue contricted you in a thousand other particulars, wherein you doe daily and houely breake the lawe of God. But my purpose was onely to giue you a tast of some particular transgressions, & therewithall some little light by the way into the meaning of the lawe : that thereby you might be brought to some better sight of your selfe, & might a little perceiue in what case you stand before God ; & by that little, conceiue a great deale more.

*Asune.* Well : now I doe plainly see, that I haue bin deceiued; and am not in so good estate before God, as I thought I had bin. Moreover, I see, that thousands are out of the way, which think they are in a good case before God: whereas indeede they are in blindnesse, and in their finnes. But Lord haue mercie vpon vs. I do now plainly see, that I am farre from keeping the Commaundements: and I thinke no man doth keepe them.

**Theol.** You may sweare it, I warrant you. For neither S. Paule, Dauid, or the virgin Mary, could euer keepe any one of the Commaundements. I am glad you begin to see into the lawe of God, & to haue some tast that way. For, as a mans knowledge & insight is into the lawe : so is the knowledge and insight into himselfe. He, that hath a deepe insight into the lawe of God,

God, hath also a deepe insight into himselfe. He  
hath no insight into the law, can haue no in-  
sight into himselfe. For the law is that glasse,  
wherin we do behold the face of our soules, be-  
fore God. The Apostle saith, By the law cometh  
the knowled of sinne. Therefore those which  
are altogether ignorant of the lawe, and neuer  
behold themselves in this glasse, do commit an  
hundred sinnes a day, which they knew not of;  
& therefore are not grieued for them. For, how  
can a man be grieued for that, which he know-  
eth not? But now further, I pray you giue me  
leauē to aske you some moe questions of the  
principles of religion: to y<sup>e</sup> end, that you, know-  
ing & feeling your ignorance, may be humbled  
therewith, bewaile it in time, & secke after the  
true knowledge of God. But yet, by the way, I  
wil aske Antilegon a question, or two; because  
I desire to vnderstand what knowledge he hath  
in the grounds of religion. Tell me therefore  
Antilegon, what was the reason why Christ  
was conceived by the holy Ghost?

Rom. 3.  
20.

*Antile.* I could answere you: but I will not.  
What authority haue you to examine me? Shew  
your Cōmission. When I see you warrant, I will  
answere you. In the meane time, you haue no-  
thing to doe, to examine me. Meddle with that,  
you haue to doe withall.

*Theol.* I perceiue you are not only ignorant,  
but



but wilful, and obstinate, and refuse al instructions. Therefore I will leaue you to God, and to your galled conscience. But I pray you Asuncus, aunswere that question. What thinke you, what is the reason that Christ was conceived by the holy Ghost?

*Asunc.* Belieue me Sir, that is an hard question. You may aske a wise man that question. For I cannot answere it.

*Theo.* What say you then to this: Who was Christs mother?

*Asunc.* Marry Sir, that was our blessed Lady.

*Theol.* What was Pontius Pilate?

*Asunc.* I am somewhat ignorant, I am not book-learned: but if you will haue my simple opinion, I thinke it was the deuill. For none, but the deuill, would put our sweet Sauour to death.

*Theol.* What is y<sup>e</sup> holy Catholick Church: which you say you doe belieue.

*Asunc.* The Communion of Saints, the forgiveness of sinnes.

*Theol.* What doe you pray for: when you say, Thy kingdome come.

*Asunc.* There I do pray, that God would send vs al of his grace, that we may serue him, & do as we ought to do, and keepe vs in a good mind to godward, & to haue him much in our mind. For some (God blesse vs) haue nothing but the deuill in their mind: they do nothing a Gods name.

*Theol.*

Theol. What is a Sacrament?

Asune. The Lords Supper.

Theol. How many Sacraments be there?

Asune. Two.

Theol. Which be they?

Asune. Bread and wine.

Theol. What is the principall end of your  
comming to receiue the Sacrament?

Asune. To receiue my maker.

Theol. What is the principall vse of a Sa-  
crament?

Asune. The body and bloud of Christ.

Theol. What profit and comfort haue you,  
by a Sacrament?

Asune. In token that Christ died for vs.

Theol. I can but pittie you, for your igno-  
rance. For it is exceeding grosse and palpable.  
Your answers are to no purpose, & bewray a  
wonderful blindnesse and senselesnesse in mat-  
ters of Religion. I am sorry, that now I haue  
not time and leasure to let you see your folly, &  
extreame ignorance, as also to lay open, vnto  
you, the sense & meaning of the Articles of the  
faith, the Lords prayer, and the Sacraments,  
& all other the grounds of Christian Religion.

Asune. What course would you wish mee to  
take, that I may come out of ignorance, and at-  
taine vnto the true knowledge of God?

Theol. Surely, I would wish you to be dili-  
gent



gent in hearing of Sermons, and reading the Scriptures, with prayer and humilitie. Also that you would peruse Catechisines, and other good Bookes: and especially Virelles grounds of Religion, and the workes of the two worthy seruants of God, Master Giffard, and Master Perkins, and other mens that haue done great seruice to the Church, & for whom thousands are bound to giue God thanks. If you take this course, you shall by Gods grace, within a short time, growe to some good measure of knowledge, in all the maine grounds of Christian Religion.

*Phila.* I had not thought, any man had bene so ignorant, as I now perceiue this man is.

*Theol.* Yes verily: there be thousands in his case. And I do know, by experience, that many wil vse the very same answeres: or at least, very little differing.

*Phila.* I warant you, if you had questioned with him of kine, or sheepe, purchasing of lands, taking of Leases, or any other matter vnder the Sonne, you should haue found him very ripe & ready in his answeres.

*Theol.* I am so perswaded too. For let a man talke with worldly men of worldly matters, and their answer is neuer to seeke. They will talke very freshly with you of such matters: if it be all the day long. For they haue a deepe insight

fight into earthly things; and doe wholly delight to talke of them, being neuer wearie. For it is their ioy, their meate, and their drinke. But come once to talke w<sup>th</sup> them of Gods matters (as of faith, repentance, regenerate, &c.) you shall find them the veriest dullards, & dunces in y<sup>e</sup> world. For, when speech is had of these things, they are so befogged, that they cannot tell where they are, nor what they say.

*Phila.* In my iudgement, such mens case is very pittifull, and dangerous. And so is this mans case also, if God doe not very speedily pull him out of it.

Theol. Questionlesse. For God saith; My people perish for want of knowledge. Our lord

Jesus saith, that ignorance is the cause of all error. Ye erre, saith he, not knowing the Scriptures. The Apostle saith that ignorance doth alienate vs from y<sup>e</sup> life of God. For saith he; The Gentiles were darkened in their cogitatio<sup>n</sup>; being strangers frō the life of God, through the ignorance that is in thē. So then it is cleare, that ignorance is not y<sup>e</sup> mother of deuotion; as the Papists do auouch: but it is the mother of error, death and destruction; as the Scripture affirmeth. Our Lord Jesus foreseeing the great danger of ignorance (how thereby thousands are carried healong into Hell) doth admonish all men to search the Scriptures, which

*Hos.*  
4.7.

*Math.*  
22.

*Eph.* 4.  
18.

*Ioh.* 5.  
39.



do testifie of him: that so they might get out of  
 the most dangerous gulfe of ignorance; where  
 in, multitudes are implunged. Therefore the  
 Noble men of Berea are comended, by the ho-  
 ly Ghost, because they receiued the word, with  
 all readinesse; & searched the Scriptures day-  
 ly, whether those things were so. Oh therefore  
 that men wold earnestly seeke after the know-  
 ledge of God, in time: and (as y<sup>e</sup> Prophet saith)  
 Seeke the Lord, whilest he may be found: call  
 vpon him whilest he is neere.

*Act. 17*  
*11.*  
*Esay.*  
*55.6.*

*Phila.* I doe see, that all ignorance in matters  
 of faith, is daungerous: but I thinke, wilfull igno-  
 rance is of all other most daungerous.

*Theolog.* Wilfull ignorance (no doubt) is a  
 plaine prognostication, and demonstratiue ar-  
 gument of eternal death. For it is a most hor-  
 rible and fearefull thing, for men to refuse in-  
 structions, despise counsels, harden their harts,  
 stop their eares, and close vp their eies against  
 God. This is the very vp-shot of our decay.

*Phila.* I pray you, what call you hardnesse of  
 hart?

*Theol.* An hard heart is that, which is nei-  
 ther moued with Gods mercies, nor scarred  
 with his iudgements: neither feareth the law,  
 nor regardeth the Gospell: neither is holpen by  
 threatnings, nor softened by chastening: which  
 is vnthankful for Gods benefits, and disobedient

ent to his counsels : made cruel by his roddes,  
and dissolute by his fauours: vnthamefast to fil-  
thinesse, and fearelesse to perrils : vncurteous  
to men, and retchlesse to God : forgetfull of  
things past, negligent in things present, and  
improuident in things to come.

*Phila.* Lay foorth yet more plainly the state  
of ignorant and hard harted men : and shewe  
how lamentable it is.

*Theol.* If a man be outwardly blind, we do  
pittie him, and say : There goeth a poore blinde  
man: but if he be both blind and deafe, doe wee  
not more pittie him: and say : Oh, in how mi-  
serable a case is that man ! But if hee be both  
blind, deafe, and dumbe, doe we not most of all  
pittie him: and say : Oh, that man is in a most  
wofull taking, and in a most pittisfull plight.

How much more then are they to be pittied,  
which as concerning their soules, are both  
blind, deafe, and dumbe ! For the diseases of the  
soule are farre more dangerous, and more to be  
pittied, then those of the body.

Would it not pittie a mans heart, to see a  
poore sheepe in a Lions mouth, whilest he tea-  
reth him, renteth him, & pulleth out his guts :  
Euen such is the case of ignorant men, in the  
clawes of the deuill. For the deuill hath them  
vnder him, rideth them at his pleasure, & tea-  
reth their soules in pieces.



Oh that wee had eyes to see these things, hearts to feele them, & affections to be thoroughly moued with them, euen vnto mourning & teares.

*Phila.* Few doe thinke, that ignorant men are in so woful case, as you speake of. For they thinke, that ignorance will excuse them. And some will say, they are glad they haue so little knowledge. For, if they should haue much knowledge of their masters will and do it not, they should be beaten with many stripes: but now, being ignorant, they thinke all is safe.

*Leuit.* 4 3. *Theol.* God willed his people to offer sacrifices for their sinnes of ignorance. Therefore ignorance is a sinne, & excuseth no man. And as for the state of their soules before God, it is most miserable; if we could see into their soules, as we see their bodies. For assuredly there be multitudes, which ruffle it out in beluets and silkes, and most braue and glittering out-sides; but inwardly are full of filthinesse and sinne. They haue fine and delicate bodies, but most ugly, blacke and filthy soules. If a man could see into their soules, as hee doth into their bodies, he would stop his nose at y<sup>e</sup> stinke of the. For they smell ranke of sinne, in the nostrils of God, his Angels, and all good men.

*Phila.* The I perceiue, by your speech, that the case of all ignorant and prophane men is fearefull

all in the fight of God; and that all good men  
 are to pittie them, and pray for them.

Theol. If two blinde and deafe men should  
 walke in a beaten path, that leadeth to a great  
 deepe pond, wherein they are like to be drowned,  
 if they goe forward; and two men a farre of  
 should whoope vnto them, and will them, not  
 to goe forward, leaſt they be drowned; yet they  
 neither ſeeing any man, nor hearing any man,  
 goe forward and are drowned; were not this a  
 lamentable ſpectable to behold? Euen ſo it is  
 with all the ignorant, blinde, and deafe ſoules  
 of the world: for they caſt no perils, but walke  
 on boldly to deſtruction. And though the prea-  
 chers of the Goſpell whoope neuer ſo loud vnto  
 them, or giue them neuer ſo many warnings  
 and caueats to take heed: yet they, being in-  
 wardly blinde, ſee nothing, and ſpiritually  
 deafe, heare nothing; and therefore goe on for-  
 ward in their finnes and ignorance, till they  
 ſuddenly fall into hell pit.

But caſe alſo two great Armies ſhould pitch  
 a field, and fight a maine battell vpon a plaine,  
 and that ſome man ſhould ſtand vpon the top  
 of a mountaine hard by, and behold all, and  
 ſhould ſee with his owne eyes, how thouſands,  
 and tenne thouſands went to wracke, and fell  
 down on euery ſide as thick as haile, the whole  
 plaine ſwimming in bloud; & ſhould alſo heare



the gronings of souldiers wounded, & the dolefull sighes and gronings of many Captaines and Colonels, giuing vp the Ghost :were not this a most wofull spectacle ? Euen so, when we doe clearely see Sathan wound and murder thousand, thousand soules, is it not a far more tragicall and lamentable sight ? and ought it not euen to kill our hearts, to behold it ? But alas, men haue no eyes, to see into these things. And yet certaine it is, that Sathan doth continually, and in most fearefull manner, massacre innumerable soules. Thus haue I shewed you, the wofull estate of prophane and ignorant men.

*Phila.* If it be so, you that be Ministers and Preachers of the Gospel, & haue taken vpon you the cure and charge of soules, had need to looke about you, and to doe what in you lieth, to saue Soules; and as good shepheards, in great pittie & compassion, to labour to pull them out of the pawes of this roaring Lyon, which goeth about, continually seeking whom he may deuour.

*Theol.* It standeth vs vpon indeed, very seriously and carefully to looke to it, as we wil answer it at the dreadful day of iudgement. For it is no small matter y<sup>e</sup> we haue taken in hand: which is, to care for y<sup>e</sup> flock, which Christ hath bought with his blood. Would to God therefore y<sup>e</sup> we wold leaue struiuing about other matters,  
and

and strue together all about this; who can pull  
most out of the kingdome of Sathan, sinne, and  
ignoꝛance: who can winne most soules, & who  
can perfoꝛme best seruice to the Church. This  
were a good strife indée: and would to God  
that we might once at last with ioyned forces  
goe about it; & with one hart and hand, ioyne  
together to build vp Gods house. If through  
our stoue follies the woꝛke hath been hindꝛed,  
or any breach made, let vs in wisdom and  
loue, labour to make it vp again. If there hath  
been any declining and coldnesse, let vs now  
at last reuiue: let vs stirre vp our selues; that  
we may stirre vp others. Let vs bee zealous &  
seruent in spirit; that wee may through Gods  
grace put life into others, and rowze vp this  
dead declining and colde age, wherein we liue.  
So shall God be glorified, his Church edified,  
his Saints comforted, his people saued, his  
throne erected, and the kingdome of the diuell  
ouer-throwne.

*Phila.* What, thinke you, were the best course  
to effect this which you speake of?

*Theol.* This is a thing that must be excee-  
dingly laboured in, of vs, which are the Mini-  
sters, and Preachers of the Gospell. And here  
is required diligence & (as we say) double di-  
ligence: for the people are, euery where, very ig-  
noꝛant. Some are stones, altogether incapable  
of



of instruction : others are froward and wilfull . Some will receiue the doctrine ; but not the practife : some againe are altogether set vppon peeuishnesse, and cauilling . So that a man were better take vpon him the charge of keeping *Wolues* and *Beares*, then the charge of soules . For it is the hardest thing in the world, to reforme mens disorders, and to bring them into order ; to pull mens soules out of the kingdome of *Sathan*, and to bring them to *God* . It is, as wee say, an endlesse peece of work, an infinite toyle, a labour of all labours . I quake to thinke of it . For, men are so obstinate & irrefragable, that they will bee brought into no order : they will come vnder no yoke . They will not be ruled by *God*, nor bridled by his word . They will follow their owne swing . They will run after their owne lustes & pleasures . They will kick and spurne, if they bee reprimanded . They will rage and storme if you goe about to curbe them, and restraine them of their wils, likings, and liberties . They will haue their wils, and follow their ould fashions ; say what you will, and doe what you can .

Is it not thinke you a busie peece of worke, to smoothe and square such *Timber-logs*, so full of knots and knobs : Is it not a tedious and irkesome thing, to thinke vppon : and would it not kill a mans hart to goe about it : For, how  
hard

hard a thing is it, to bring such into frame, as are so farre out of frame?

*Phila.* Well sir, you can but doe your endeavour, and commit the successe to God. You can but plant and water: let God giue the encrease. You are Ministers of the letter; but not of the spirit. You baptise with water; but not with the holy Ghost. If you therefore preach diligently, exhort, admonish, and reprove, publicly, and priuately; studying by all good example of life, and seeking with all good zeale, care, and conscience, to doe the vttermost that in you lieth; to reduce them from their euill waies: I take it, you are discharged; though they remaine stubborne and incorrigible. For you knowe, what the Lord saith by his Prophet; If you doe admonish them, and giue them *Exe.*  
33.9. warning, then you shall bee discharged, and their blood shall bee required at their owne hands.

*Theol.* You haue spoken the truth. And therefore, sith some must needes take vppon them this so great a charge, it will bee our best course, to labour much with them in Catechising, and priuate instructions; and that in most familiar and plaine manner. For much good hath beene done, and is done, this way. The ignorant sort must be much laboured vpon this way: & so, no doubt, much good may be done.  
For



- Pro. 14. For, in all labour, there is profit. Heerein, wee  
 23. (that are the Ministers of Christ) must be content to be abased, and to teach the poore ignorant people, in most plaine manner; asking the many easie questions, & often questioning with them in most plaine and louing maner, till we haue brought them to some tast and smacke of the principles of Christian Religion. We must not be ashamed to vse repetitions, and tantologies; and to tell them one thing, twentie times ouer, and ouer againe; heere a line, and there a line: heere a little, and there a little: precept  
 Isa. 28. vpon precept; as the Prophet speaketh. I know  
 10. right well, nothing goeth moze against the stomach of a scholler, and him that is learned in dēde, then to doe thus. It is as irksome and tedious, as to teach A. B. C. Some can, at no hand, endure it. But true, truely, I finde now, after long experience, that if we wil doe any good to these simple, and ignorant soules, we must enter into this course: and wee may not be ashamed of it. For, it wil be our crowne, and our glozy, to winne soules; howsoeuer wee be abased. Let vs therefore be well content to stoupe downe; that Christ may be exalted. Let vs be abased: that God may be honoured. Let vs doe all things in great loue to Christ, who  
 Job. 27. hath said: If thou louest me, feede, feede, feede  
 15. my flocke. Let vs therefore testifie our loue to him

him, by feeding his flocke. Let vs do all things, in great loue & deepe compassion towards the poore soules, that goe astray. As it is said, that our Lord Iesus was moued to pittie, and his bowels did yearne, to see the people as sheepe without a sheepeheard: Let it likewise moue vs thzoughly, and make our hearts to blæde, to see so many poore sheepe of Christ wandring and straying in the mountaines, & wildernesse of this worlde, caught in euery bramble, and hanged in euery bush, ready to be deuoured of the Wolfe. Thus haue I shewed you, what course (in my iudgement) is best to be taken, for the deliuering of poore ignorant soules, out of the captiuitie of Sathan and sinne.

*Phila.* Now, as you haue declared, what course is best to bee followed of your part, which are the Ministers and Preachers of the Gospell: so I pray you shoue, what is best to be done of vs, which are the people of God.

*Theol.* The best counsel that I can giue you, if it were for my life, is to bee much exercised in the word of God; both in the hearing, reading, and meditation thereof: and also to purchase, vnto your selfe, the sincere ministry of the Gospell, & to make conscience to liue vnder it; esteeming your selfe happie if you haue it, though you want other things: & unhappie if you haue it not, though you haue all other things



Mat. 13.

44.

Apo. 3.

18.

Pro. 23.

23.

things. For it is a peerelesse pearle, an incomparable Jewell. For the purchasing whereof, we are aduised by our Lord Iesus, to sell all *Mat. 13.* we haue; rather then to goe without it. Againe, our Saviour Christ giueth the same counsell, to the Church of Laodicea, in these wordes; I counsell thee, to buy of me gold tried by the fire; that thou maist be rich: and white raiment; that thou maist bee cloathed, and that thy filthy nakednesse doe not appeare: & annoint thine eies with eye-salue; that thou maist see. Where you see, the word of God is compared to most precious gold, whereby wee are made spiritually rich: and to glittering attire, wherewith our naked soules are cloathed: and to an eye-salue, wherewith our spirituall blindnesse is cured. We are aduertised also by Iesus Christ, whose counsell is euer the best, that wee should buy these things; whatsoeuer they cost vs. The same counsel also giueth wise Salomon, saying; Buy the truth: but sell it not. So then you see, *Pro. 23.* the counsell, which herein I giue you, is not mine owne; but the counsell of Iesus himselfe, and Salomon the wise. And who can, or who dare except against their counsell.

*Asune.* Is your meaning, that men must of necessitie frequent preaching of the worde? wil not bare reading serue the turne?

*Theol.* I tolde you before, that reading is good

good, profitable, and necessarie: but yet it is not sufficient. We must not content our selues with that onely: but we must goe further, and get, vnto our selues, the sound preaching of the Gospell, as the chiefeſt, and moſt principall meanes, which God hath ordained and ſanctified, for the ſauing of men. As it is plainly ſet downe, 1. *Cor.* 1. 21. When as the world (by wiſdome) knewe not God, in the wiſdome of God, it pleaſed God, by the fooliſhnes of preaching, to ſaue them that beleue. The meaning of it is, that when as men, neither by naturall wiſedome, nor the contemplation of the creatures, could ſufficiently attaine to the true knowledge of God; the Lord, according to his heauenly and infinite wiſedome, thought of another courſe: which is, to ſaue men by preaching; which the world counteth fooliſhneſſe. And by the way note, that the preaching of the word is not a thing of humane inuention: but it is Gods owne deuise, & came firſt out of his braine: as the next & neareſt way to ſaue mens ſoules.

Wiſe Salomon alſo in the booke of the Proverbs telleth vs, that the preaching of Gods word (which hee calleth *Viſion*; vſing the word of the Prophets, which called their Sermons *Viſions*) is not a thing that may be ſpared, or that wee may be at choiſe whether we



Pro. 29.  
18.

We haue it or no : but he maketh it to be of absolute necessitie , vnto eternall life . For saith he; Where Vision faileth, the people are left naked. So indeede, it is, in the originall. But the old translation giueth vs the sense, thus; Where the word of God is not preached, there the people perish. Then you see, that Salomon striketh it dead, in telling vs , that all they, which are without preaching of the word , are in exceeding daunger of losing their soules . Oh that men could be perswaded of this ! Saint Paule also saith , that faith commeth by hearing the word preached . For hee saith ; How can they heare , without a Preacher ? If faith come by hearing the word preached, then I reason thus; No preaching, no faith: no faith no Christ : no Christ, no eternall life. For eternall life is only in him. Let vs then put them together, thus; Take away the word, take away faith : take away faith , take away Christ : take away Christ, and take away eternall life. So then it followeth ; Take away the word, and take away eternall life.

Rom. 10.  
14.

Or, wee may read them backward thus; If we will haue heauen, we must haue Christ. If we will haue Christ , wee must haue faith. If we will haue faith, we must haue the worde preached. Then it followeth thus ; If we will haue heauen, we must haue the word preached.  
Then

Then I conclude, that preaching generally,  
and for the most part, is of absolute necessitie  
vnto eternall life: as meate is of absolute ne-  
cessitie, for the preservation of our bodies: as  
grasse and fodder are of absolute necessitie, for  
the vpholding of the life of beasts; and water  
of absolute necessitie, for the life of Fishes.  
Then, this being so, men are with great care  
and conscience to heare the Gospell preached,  
to frequent Sermons, to resort much to Gods  
house and habitation, where his honour dwel-  
leth: with Dauid, to say; One thing haue I de-  
sired of the Lord, that I will require: even that  
I may dwell in the house of the Lord, al the daies  
of my life; to behold the beautie of the Lord,  
and to visit his holy Temple. With godly Ma-  
ry to say, One thing is necessarie; and so choose  
the better part. With the poore Cripple at Be-  
thesda, to waite for the moouing of the waters  
by the Angell; that his impotency may be cu-  
red. I meane, that we should tie our selues to  
the first moouing of the spirituall waters of  
life, by the Preachers of the Gospell; that our  
spirituall impotency may be holpen, and relie-  
ued. For the ministry of the Gospell is that  
golden pipe, whereby and where-thorough, all  
the goodnesse of G D D, all the sweetnesse of  
Christ, and all heauenly graces whatsoeuer  
are deriued vnto vs. Which thing was sha-

*Psal. 27. 4.*

*Luk. 14. 42.*

*Ioh. 5. 7.*

*Z.*

*doewed,*



Exo. 28.

33.

dowd. in the law by the Pomegranates in the skirts of Aarons garments, and the golden Belles betwene them round about: that is, a golden Bell, and a Pomegranate: a golden Bell, and a Pomegranate. The golden Belles did signifie the preaching of the Gospell; and the Pomegranats the sweete savour of Christs death. Noting thereby, that the sweete savour of Christs death, and all the benefites of his passion, should bee spread abroad by the preaching of the Gospell. Thus you see, that if euer me purpose to be saued, they must make more account of the preaching of the Gospell, then they haue done, and not thinke (as most men doe) that they may be without it; and yet doe well inough. And some had as leue bee without it, as haue it. For it doth but disquiet them, and trouble their consciences: but waile be vnto such.

*Phila.* Yet we see, where the worde is soundly preached, there be many bad people. And the reasons therof, in mine opiniō, are two. The one, that God taketh his holy spirit frō many in hearing the word: so that their hearing is made vnfruitfull. The other, that the deuill hath an hundred deuises, to hinder the effectuall working of the word: so as it shall doe no good at all, nor take any effect in multitudes of men. But you, *M. Theologus*, can better lay open this matter, then

then I. pray you therefore speake something of it.

Theol. The sleights of Sathan, in this behalfe, are moe and more slie, then I, or any man else can possibly discouer. For who is able to descrie, or in sufficient manner, to laye open the deepe subtilties, and most secreat and sinfull suggestions of the Deuill, in the hearts of men: Hee is so cunning a craft-maister, this way, that none can perfectly trace him. His workings, in the hearts of men, are with such close and hid deceipts, and most methodicall and craftie conueighances, that none can sufficiently finde them out. But yet notwithstanding, I will bee- way so much as I knowe, or can conceiue of his dealings with men that heare the word, that he may steale it out of their hearts, and make it fruitlesse and vnprofitable. First of all, hee bestirreth him and laboureth hard, to keepe men fast asleepe in their sinnes, that they may haue no care at all of their saluation: and therefore dissuadeth them from hearing, or reading the worde at all; least they should be awaked. If this will not preuaile, but that they must needs heare, then his craft is, to make their hearing vnprofitable, by sleepinesse, dulnesse, by thoughts, conceitednesse, and a thousand such like. If this will not serue



the turne , but that the word doth get within them, & worke vpon them (so as thereby they growe to some knowledge & vnderstanding of the truth)thē he practiseth another way: which is , to make them rest themselves vppon their bare knowledge, and so become altogether, consciencelesse . If this will not suffice , but that men fall to doing, and leaue some sins, especially the grosse sinnes of the world, and do some good, then he perswadeth them to trust to those doings without Christ , and to thinke themselves well inough , because they do some good and leaue some euill . If this bee not enough, but that men attaine vnto the true iustifying faith which apprehendeth Christ , and resteth vpon his meritts, then he deuiseh how to blemish the beautie of their faith , and weaken their comfort , through many frailties, and wants ; yea grosse downe-falles, and ranke euils : so as they shall bee but spotted and lea- proues Christians . If this weapon will not worke, but that Christians doe ioyne all good vertues with their faith , and abundantly shine forth in all frutes of righteousness, then he casteth about another way : which is, to daunt and dampe them with discouragements : as pouertie , necessitie , sicknesse, reproaches, contempts, persecutions, &c. If none of all these will do the deed, but that men con-

*stantly*

stantly beleue in Christ, and patiently, & ioyfully endure all afflictions, then his last refuge is, to blowe thē vp with gun-powder : that is, to pufte thē vp with a pride of their gifts, graces, and strength ; and so to giue them an vtter ouerthrow : whilest they doe not walke humbly, and giue God the praise of his gifts.

Thus haue you a little taste of Satthans cunning, in making the word vnfruitfull amongst vs.

*A/une.* I pray you, good sir (seeing I am ignorant, and vnlearned) giue me some particular directions out of the word of God, for the good guiding & ordering of my particular actions; in such sort, as that I may glorifie God in thē earth, and after this life be glorified of him for euer.

*Theol.* It were an infinite thing, to enter into all particulars : but briefly doe this; First, seeke God earnestly in his word : pray much : in all things giue thanks . Eschewe euill; and doe good . Feare God and keepe his Commandements . Reforme your selfe, and your howshold. Loue vertue, & vertuous men. Keepe company with the godly; and auoide the societie of the wicked.

Liue soberly, iustly, & holily, in this present euill world. Speake alwaies graciously; & beware of filthy cōmunication. Recompense, to no man, euill for euill : but recompense euill



With good. Be curteous, and pittifull towards all men. Take heede of swearing, cursing, and banning. Beware of anger, wzath, & bitterness. Praise your friend openly: reprocue him secretly. Speake no euil of them, that are absent, nor of the dead. Speake euill of no man: speake alwaies the best; or at least, not the worst. Reuerence Gods name: and keepe his Sabbath. Auoid all the signes of condemnation; and labour after all the signes of Saluation. Aboue all things, take heed of sinne. For that is the very cut-throat of the soule, and bane of all goodnesse. Tremble therefore, and sin not. For if you sinne, marke what followeth.

God seeth.

*Six great  
dangers  
in sinne.*

{ His Angels, beare witnesse.  
The conscience pricketh.  
Death threatneth.  
The deuill accuseth.  
Hell deuoureth.

*Ier.  
17. 1.*

You see then, that sin is no scarcrow, or leasting matter. Euery sin, y a man committeth, is as a thorn thrust deep into the soule which will not be got out againe, but with many a sigh, & many a sorrowfull oh, oh. Euery sin is written with a pen of Iron, & the point of a Diamond, vpon the conscience; & shall in the last day (when the

the bookes shall be opened) accuse vs, and giue in euidence, against vs. If a man commit sin with pleasure, the pleasure passeth away; but the conscience and sting of the sin abideth, and tormenteth deadly: but if a man do wel. though with labour & painfullnesse, the paine passeth away, and the conscience of wel-doing remaineth, with much comfort. But, the best end of sin is alwaies repentance: if not in this life, then with woe, and alas, when it is too late. Therefore take heede in time: take heed I say of sinne.

*Note this.*

Six most  
hurtfull  
effects of  
sinne.

Sinne hardneth the hart.

Sinne gnaweth the conscience.

Sinne fighteth against the soule.

Sinne bringeth forth death.

Sinne maketh ashamed.

Sinne procureth all plagues of bodie  
and soule.

*Heb. 3. 13.*

*1. Sa. 25. 31.*

*1. Per. 2. 11.*

*1. am. 1. 15.*

*Rom. 6. 21.*

*Deut. 28.*

Behold, therefore, the euill effects of sin. For this cause, Zophar, the Naamathite, speaketh very wisely to Iob, saying; When thou shalt lift thy face, out of thy sinne, thou shalt be strong; and shalt not feare: thou shalt forget all sorowe: thou shalt remember it, as the waters that are past. Where, Zophar plainly sheweth, that the auoyding of sinne is our strength; and the committing of it, our weakening.

*Iob. 11. 15.*



**Pro. 10.** According to that of Salomon; The way of the

**29.** Lord is the strength of the upright man. Therefore walke in the way of God; and take heed of the waies of sin. For God punisheth every sinne, his way; some one way, and some another: and no sinne can escape unpunished. For, because God is iust, therefore he must needs punish sin in all men; though in diuers maners: as the wicked, in their own persons; the godly, in Christ. Beware of it therefore; and flatter not your selfe, in your sinnes. Remember, how every disobedience, and every transgression, hath had a iust recompence of reward. God hath, in all ages, matched the cause with the effect; that is, sinne with the punishment of sinne. The Israelites, for breaking the first Commandement in making other Gods, were often smitten by the hand of God. Nadab and Abihu, the sonnes of Aaron, for the breach of the second Commandement, in offering strange fire vpon Gods Altar, were consumed with fire. He that blasphemed, and transgressed the third Commandement, was stoned to death. He that brake the fourth commandement, in gathering sticks vpon the Sabbath, was likewise stoned. Absolon, transgressing the fifth Commandement, was hanged in his owne hayre. Cain, transgressing the sixth, in slaying his brother Abell, was branded with the marke of

*Note how  
God in all  
ages hath  
punished  
the breakers  
of his  
lawe.*

*Exo. 32. 10.*

*Leuit. 10. 2.*

*Nomb. 15.*

*Nomb. 15.  
32.*

*2. Sam. 18.*

*Gen. 4. 15.*

of Gods wꝛath. Sichem, the sonne of Hamor, transgressing the seuenth, in defiling Dina, the daughter of Iacob. was slaine by Simeon and Leui, the sons of Iacob. Achan, sinning against the eight Commaundement, in stealing the wedge of Gold, and the Babylonish garment, was stoned to death. Ananias & Sapphira, sinning against the ninth Commaundement, in lying and dissembling, were suddenly smitten with death. Ahab, transgressing the tenth commaundement, in coueting and discontentment, was deuoured of dogges. ¶ If you will haue originall sinne therein onely forbidden, then Infants are therefore punished with death.

*Gen, 34, 26*

*Iosua, 7, 25*

*Act, 5, 6,*

*1, Reg, 21, 24,*

*Rom, 5, 14*

Thus we see, it is no dallying with GOD: but if we sinne, wee are as sure to be ierkt for it, as the coate is on our back. Therefore let vs not deceiue our selues, nor make light of sinne. For sinne is no scar-bugge: and wee shall one day find it so. And howsoeuer wee make light of some sinnes, yet in very deed all sinne is odious, in the sight of God, yea, all sin is hainous and capitall: in this respect, that it is against a person of infinite being: it is against GOD himselfe: it is against the highest Maiestie. For the greatnesse of the person offended, doth enhance and increase the greatnes of the sinne.

As for example: If a man raille at a Justice of peace, he shall be stocked. If hee rayle at



at one of his Maiesties priuie Councel, he shall be imprisoned : but if he raile at his owne Maiestie, he shall be hanged. So then you see, how a sin is encreased by the dignity of the person offended. Now then, sith all mortall Princes are but dust in the sight of God (& hee is a person of infinite & incomparable Maiestie) how hainous, and how flagitious a thing is it, in any wise, or after any sort, to sinne against his most royall and sacred person ! Well then, to grow to some conclusion, this I do advise you, as to shun all vice, so to imbrace all vertue : as to put off y<sup>e</sup> old man, so to put on the new man. Remember often and alwaies, what shall become of you after this life; and where you shall be fortie yeares hence, in Hell, or in Heauen. Looke well to that, in time : and therefore so liue, that you may liue alwaies. Consider often, in your secret cogitations,

What you haue beene.

What you are.

What you shall be.

What God hath done for you.

What he doth.

What he will doe.

Gods iudgments past.

Gods iudgements present.

Gods iudgements to come.

*Nine profitable considerations.*

*Awake*

Awake at last; and take care for your salvation. Sleepe no longer in sinne; least ye perish eternally. For verily, there is a reward for the righteous: doubtlesse, there is a God, that iudgeth the earth. And this is the best counsel, that I can giue you.

*Asune.* Your counsel is vere good. I pray God giue me grace to follow it: and so to liue, that I may please God, and goe to heaven in the end.

*Theol.* You must take hēde, you speake not these words, of course, and for fashions sake; ha-  
uing no settled purpose in your hart to followe these directions. For there be nūbers, that can skill to giue good words; but they will doe nothing. They thinke, they highly please God w<sup>th</sup> their good words; and that God wil take them for paiment: as though God regarded words. They would faine go to heaven: but they will take no paines: they will leaue no sinnes: they will not forgo their lusts and pleasures. They would haue the reward of Gods children: but they will not do the worke of gods childrē: they would haue the swete: but they will none of the swoze: they would haue y<sup>e</sup> crowne: but they will fight neuer a stroake. They would faine come to Canaan: but they are loth to trauaile that long and dangerous way, which leadeth vnto it. Therfore these mē, being the samers of Ioleneſſe, will stoppe short (in the end) of that they

*This is  
most mens  
case.*



Prov, 13, 4,

they looked for. For the spirit saith: The Sluggard lusteth, but his soule hath nought. Wee must therefore leane bare wordes, and come to deedes. For our Lord Iesus saith: Not euery one, that saith Lord, Lord, shall enter into the kingdome of heauen, but he that dooth the will of my Father which is in heauen. Where we see, Christ (in plaine tearmes) dooth exclude out of his kingdome, all those whose Religion consisteth only in good wordes, and smooth speeches: but make no conscience to practise the Commandements of God.

1, Chro, 12,  
16,

David, hauing made some good preparation for the building of the Temple, and perceiuing his sonne Salomon to haue stufte and prouision inough to perfect and finish it, doth most wisely encourage him to the work, in these words: Vp, and be dooing, and the Lord shall be with thee. Oh, that men would follow this counsell of David, That they would vp, and be doing: and not sit still, and doe nothing: that they would leaue wordes and countenaunces: and set vpon the practise of Gods lawe: and study, with all care and conscience, to be obedient to his will. Then assuredly God would be with them, and blesse them: and much good would come of it. For the Scripture saith: In all labour there is profit, or increase: but the talke of the lips onely bringeth want.

Prov, 14, 23

*Phila.* Most mens minds are so wholly drow-  
ned in the loue of this world, that they haue no  
hart to obey God; nor any delight in his Com-  
maundements.

*Theol.* The greatestt part of men are like  
vnto the Gadarenes, which esteemed their *Mark. I.*  
Swine more then Christ. As wee see in these *17.*  
our dayes, how many make more account of  
their kine and sheepe, then of the most glori-  
ous Gospell of Christ. They highly esteeme  
dung; and contemne Pearle. They are care-  
full for trifles; and regard not the things of  
greatestt moment. And therefore may very fit-  
ly be compared to a man, who, hauing his wife  
and children very sicke, doth vtterly neglect  
them; and is altogether carefull, for the cu-  
ring of his hogs eares.

*Phila.* We are somewhat digressed from the  
matter, we had in hand. I pray you therefore, if  
you haue any more matter of good counsell to  
giue vnto *Asunetus*, that you would presently  
deliuer it.

*Theol.* I haue little more to say: saue one-  
ly I would aduise him often to remember, and  
much to muse of these nine things;



9. Things  
much to  
be thought  
of.

{ The euill, he hath committed.  
The good, he hath omitted.  
The time, he hath misspent.  
The shortnesse of this life.  
The vanitie of this world.  
The excellencie of the world to come.  
Death : then the which, nothing is more terrible.  
The day of iudgement : then the which nothing is more fearefull.  
Hell fire : then the which, nothing is more intollerable.

*Phila.* This is short and sweete, indeede. You haue touched some of these points, before, in this our conference. But I am very desirous to heare somewhat more of the two last; which yet haue not beene touched.

*Theol.* Sith you are desirous, I will briefly deliuer, vnto you, that which I haue receiued from the Lord. First concerning the day of iudgement, I find in y<sup>e</sup> volume of Gods booke, that it shall be very terrible & dreadfull. For,  
*Math. 24.* The sonne of man shall come in the cloudes of  
*30.* heauen, with power and great glory.

*Math. 24.*  
*30.*

*1. Pet. 3.*  
*10.*

Saint Peter saith; The day of the Lord shall come as a thiefe in the night : In the which, the heauens shall passe away with a noise, the elemēt shall melt with heat; & the earth, with the works  
that

that are therein, shall be burnt vp. The Apostle telleth vs, that at the comming of Christ, all the whole world shall bee of a light fire: and that all Castles, Towers, goodly buildings, gold, siluer, veluets, silkes, & all the glittering hue, glozy, and beantie of this world, shall bee consumed to powder & ashes. For he saith plainly; The heauens & the earth, which are now, are reserued vnto fire, against the day of iudgemēt, & of the destructiō of vngodly men. Moreover, he doth strongly pꝛopue, that as the world was once destroyed by water; so, the second time, in the end thereof, it shal be destroyed by fire. The Apostle Paule doth witnes the same thing. For he saith; Christ shall come from heauen, with all his mightie Angels in flaming fire. And in another place, he noteth the terrour of his coming to iudgement, saying; Hee shall come with a shout, with the voyce of the Archangell, and the trumpet of God. We see by experience, that the comming of mortall Princes, to any place, is with great pompe and glorie. They haue great traines and troupes, behind them, and before them. They are accompanied with many Nobles: goodly Lords and gallant Ladies doe attend vpon them. The Sword bearer, Trumpetter, and Harbengers goe before: many flaunting and stately personages follow after. Now then, if the comming of mortall Princes

2. Pet.  
3.7.

2. Thes.  
1.7.

1. Thess. 4.  
16.

Princes



*Math. 24.*  
29.

Princes be so pompous, & glorious: how much more glorious shall the coming of the sonne of man be: in whose sight, all mortall Princes are but dust. The Scriptures doe affirme, that his second comming, vnto iudgement, shall be with such resplendent and vnspeakeable glory, that euen the most excellent creatures shall blush at it. For the Sunne shall be darkened: the Moone shall not give her light: and the starres shall fall from heauen. Meaning thereby, that the most glorious and bright-shinning creatures shall be clouded, and obscured, by the vnconceiueable brightnesse of Christs comming.

*Luk. 21.*  
25. 26.

Moreover, is noted vnto vs the terrour of Christs comming, in this; that immediatly before it, the very sea shall quake and tremble, and in his kind crie out. For it is said; that the sea shall roare (& make a noise in most dolefull, & lugubrious maner): and mens harts shall faile them for feare, & for looking after those things, which shall come on the world: for the powers of heauen shall be shaken. Oh, what shall become of swearers, drunkards, whozemongers, and such like, in that day? They shall seeke to creepe into an auger hole, to hide their heads. They shall then crie woe and alas, that euer they were borne. They shall wishe, that they had neuer been borne; or that their mother had borne them Loades. And, as it is saide in the *Apocalips*,  
They

They shall say to the mountaines and rocks, Fall on vs, & hide vs, from the presence of him, that sitteth on the throne, and from the wrath of the Lambe. For the great day of his wrath is come, and who can stand? *Apoc, 6, 16*

We see therefore, that the coming of Christ shall not be base and contemptible, as in his first visitation: but it shall bee most terrible, princely, and glorious. And as the Scriptures doe affirme, that his coming shall be with great terror and dread: so also they doe shewe, that it shall be very sudden, and unlooked for. For the day of the Lord shall come as a thief in the night: as the trauell that cometh vpon a Woman. As a snare shall it come on all them that dwell on the face of the earth. That is, it shall suddenly catch & intangle all men, where-soeuer they be in y<sup>e</sup> world. As the Earthquake, which was some twenty yeeres agoe, did suddenly take the world tardy, they not thinking of any such matter: So shall the coming of the sonne of man, to iudgement, take the world tardie, and vnprepared. For few there be, that thinke of any such matter. With therefore the second appearing of Christ shall be with such suddennesse, let vs feare and tremble: for all sudden things are to be feared.

*2, Pet, 3, 10*

*1, Thes, 5, 2*

*Luke, 21, 35*

*Phila.* V Vell Sir, as you haue shewed vs the terror, and suddennesse of Christes coming, so

*AA*

*shew*



Shew vs the purpose and end of his comming.

**Theol.** The principall end of his comming, shall be to keepe a generall audit, to cal all men to an accounts, to haue a reckening of euerie mans particuler actions, and to reward them according to their deeds. As it is written: The Sonne of man shall come in the glory of his Father, with his Angels: and then shall he giue to euery man, according to his deedes. Again, the Apostle saith, to the *Corinthians*, Wee must all appeare before the iudgement seat of Christ: that euery man may receiue the thinges which are done in his body, according to that which he hath done, whether it be good or euill.

*Math, 16,*  
27.

*1, Cor, 5,*  
10.

*2, Thes, 1,*  
9.

Here wee doe plainly see, that the end of Christs comming shall be, to iudge euery man according to his workes, that is, as his workes shall declare him, and testifie of him, and of his faith. In another place, the Apostle saith: That the end of his coming shall be, to render vengeance vnto the which know not God, and which obey not the Gospell of our Lord Iesus Christ: which shall be punished with everlasting perdition, from the presence of the Lord, & from the glorie of his power. Wee then vnto two sorts of men, the ignorant and the disobedient. For, the Apostle saith flatly, they both shall be damned. Wee thinketh, both the ignorant & disobedient, and all other prophane men, should tremble

to thinke of this, that Christ shall come to render vengeance vnto them. If we did certainly knowe, that the Spaniard should inuade our Nation, ouer-runne it, & make a conquest of it, that he should shed our blood, destroy vs, & make a massacre amongst vs: yea, that we should see our wiues, our children, our kindred, and deare friends slaine before our faces, so as their blood should streame in the streets: what a wonderfull feare and terreur would it strike into vs? wee would quake to thinke of it. Shall we not then be much more afraid of the damnation of our soules? Shall we not quake, to thinke, that Christ shall come to take vengeance? If the Lion roare, all the beasts of the field tremble: and shall not we be afraid of the roaring of y<sup>e</sup> Lion of the Tribe of Iudah? But, alas, wee are so hard harted, & so rockt a sleepe in the cradle of securitie, that nothing can moue vs, nothing can awake vs.

*Note this*

*Phila.* Now as you haue showed vs the terror, and end of Christs comming: so also declare the manner of it.

*Theol.* The manner of it is this; that, the whole world shal be cited to appeare personally, at the general Assises, before y<sup>e</sup> great iudge. No mā shall be admitted to appeare by his Atturney: but all must appeare personally. None shall be suffered to put in sureties: but all must



2, Cor, 5, 10,

come in their owne persons, without baile, or  
 maine-prize. As it is witten : We must all ap-  
 peare, high and lowe, rich and poore, King and  
 begger, one and other. As it is plainlie set  
 downe, in the 20. Chapter of the Reuelation.  
 Where, y<sup>e</sup> spirit saith, I saw the dead, both great  
 and small, stand before God : & the sea gaue vp  
 the dead which were in her, & death & hell de-  
 liuered vp the dead which were in the. So then  
 it is cleere, that all, without exception, shall  
 make their appearance at the great & dreadfull  
 Assises. Oh what a great day will that be, whe-  
 as the whole worlde shall appeare together at  
 once ? If a king marry his sonne, and bid other  
 Kings, Emperours, Dukes, & Nobles, to the  
 marriage, with all their pompe and traine, we  
 vse to say : Oh what a marriage, what a mee-  
 ting, what a do, what a great day wil there be ?  
 but when the vniuersal worlde shal be assembled  
 together (not onely all Monarks, Kinges, and  
 Princes, but all other, that euer haue bene fro  
 the beginning of the worlde, all that are, & shall  
 be) what a day will that be ? No maruell ther-  
 fore, though the Scriptures call it the day of  
 God, and the great day of the Lord. Now then  
 when all flesh is come together, to make theyr  
 personall appearance, then shall the son of God  
 ascend vnto his tribunall seate, with great Ma-  
 iestie and glozy. For a fierie streame shall issue  
 and

and come foorth, before him: thousand thousand Angels shall accompany him, and minister vnto him: and ten thousand thousand shall stand before him: the iudgement shall beset, and the bookes opened. All the Saints also, and true worshippers of God, shall attend him, and accompany him, vnto his iudgement seate. And not onely so, but they shall sit vpon the Bench and Throne, with him. As it is written; The Saints shall iudge the world: they shall iudge the Angels; that is the deuils, the angels of darkness. Our Lord Iesus himselfe doth auouch the same thing: when he said to his Disciples, and in them to all true Christians; Verily I say vnto you, that when the sonne of man shall sit in the Throne of his Maiestie, yee which followed me, in the regeneration, shall sit vpon twelue Thrones, & iudge the twelue Tribes of *Israel*. That is, the Saints of God shall beare witnesse that the iudgement of Christ, and sentence of condemnation which he passeth against all vnbeleeuers, is according to iustice and equitie. Thus then wee see, how Christ shall be accompanied to his Throne; and with what glorie and maiestie hee shall ascend vnto it. Experience teacheth, that when mortall Judges holde their Sessions and generall Assizes, they are brought vnto y<sup>e</sup> Bench & iudgement seate, with pompe and terrour. For the

*Dan. 7. 10.*

*1. Cor. 6.  
2. 3.*

*Mat. 19.  
28.*



Sheriffe of the Shire, and Holbard-men, with many Iustices of peace, and traines of others, doe accompany them vnto the Bench. Then with how much moze glozy and maiestie shall the Sonne of God be brought vnto his royall Throne? Thus then Christ being set vpon his iudgement seate, all the vngodly shall bee conuicted befoze him; and he shall stand ouer them with a naked sword in his hand. The deuill shall stand by them, on the one side, to accuse them; and their owne conscience, on the other side: and the gaping gulfe of hell, vnderneath them, ready to deuour them. Then shall the bookes bee opened: not any bookes of paper & parchments; but the books of mens consciences. For euery mans sinnes are written and recorded, in his conscience, as it were in a Register booke. Then will God bring eucry worke to iudgement, with eucry secret thought; and set them in order befoze all the Reprobates. Then will God lighten the thinges that are hid in darkenesse; and make the counsels of the heart manifest. Then shall all the vngodly bee arraigned, conuicted, and hold vp their hands, at the barre of Christs tribunall seate, and shall cry guilty. Then shall that most dreadfull sentence of death & condemnation be pronounced against them, by the most righteous iudge; Go ye cursed into euermlasting fire: which is prepared for

1. Cor. 4. 5.

Math. 25.  
41.

for the deuill & his angels. Oh doleful sentence !  
Oh heauy hearing ! Whose hart doth not trem-  
ble, at these things : whose haire doth not stand  
vp, on his head : For the shal thousands, which  
in this world haue flourished as the Cedars of  
Libanus, be cast downe for euermore; and shall  
drinke (as a iust recompence for their iniquitie)  
of the bitter Cup of Gods eternall wrath and  
indignation, in the kingdome of darknesse, and  
in the fearefull p̄sence of Sathan, and all the  
curled enemies of Gods grace.

*Phila.* Wel: now as you haue declared vnto vs  
the terror, the suddennesse, the end, & the maner  
of Christ cōming to iudgement: so lastly shew,  
vnto vs, the right vse of all these things.

*Theol.* S. Peter telleth and teacheth vs the  
right vse of all. For saith he ; Seeing all these  
things must be dissolued, what maner of persons  
ought we to be, in al holy conuersation & godli-  
nesse? As if he should say; With the heauens shal  
passe away with a noise, the Elemēts shal melt  
with heat, & the earth, with the works that are  
therein, shal be burnt vp: sith also the comming  
of Christ shal be with great terroz, to a feareful  
end, & in fearefull maner ; oh how ought we to  
excell in goodnesse : So then S. Peter telleth  
vs, that the true vse of al is this: y hereby we be  
brought nērer vnto God, euen to be more obe-  
dient to his wil, & to walke in al his cōmande-

2. Pet. 3.  
11.



ments: making conscience of all our waies, & studying to please God in all things, and to be fruitful in all good works, living soberly, iustly, and holily in this present euill world; and shewing forth the vertues of him which hath called vs out of darkenesse to this maruellous light: so that we may bee prepared against the day of his appearing, that it may not take vs tardie. For our life ought to bee a continuall meditation of death. We should alwaies liue as if wee should die; or that our bed should be our graue: we must liue continually, as if Christ should come to iudgement presently. As it is reported of a godly man in y<sup>e</sup> Primitive church; That whether he ate or drake, or whatsoever he did, he thought alwaies he heard the trumpet of the Lord, with these words; Arise yee dead, & come vnto iudgement. But case it were certainly knowne, that Christ would come to iudgement the next Midsummer-day: Oh what an alteration would it make in the world: how would men change their minds & affections? who would care for this world? who would set his heart vnto riches? who would regard braue apparell? who durst deceiue or oppresse? who durst bee drunke? who durst sweare, lie, and commit adultery? Nay, would not all men giue vp themselves to the obedience of God? should not all serue him diligently? would not

not all men and women flocke to Sermons: would they not giue themselves to praier and reading: would they not repent them of their sinnes: would they not cry for mercy and forgiveness: See then, what the knowledge of a certaine day approaching would effect. And ought we not to doe all these things, with as great care and zeale; seeing the day is vncertaine: For, who knoweth, whether Christ will come this moneth, or y<sup>e</sup> next; this yeare, or next? He himselfe saith; Be ready, watch: for, in the  
*Mat. 24.*  
44.  
 hour that ye thinke not of, will the sonne of mā come. We thinke, he will not come this yeare, nor next year nor this hundred year. It may be therefore, that he will come suddenly vpon vs: we know not how soone. For in an houre, that we little thinke of, will he come. Therefore our Saviour saith, in the thirtēth Chapter of *Mark*: Take heed, watch & pray: for, you know  
*Mar. 13.*  
33.  
 not when the time is. And in the Gospell of S. Luke, he saith; Take heed that your harts be not overcome with surfetting and drunkenesse, and the cares of this life: and so that day come vpon you vnawares. For, as a snare shall it come vpon all them that dwel vpon the face of the earth. We heare therefore how many watch-words and caueats our Saviour giueth vs, when he saith: Be in a readinesse, awake, take heed, watch & pray, and looke about you, least that day come  
*Luke. 21.*  
34.  
 sodenly



denly vpon you and take you napping. It standeth vs all therefore vpon, to bee at an houres warning, paine of death, and as we wil answer it at our vttermoſt perill.

*Phila* Proceed to ſpeake of the tormētts of hell.

*Theol.* Concerning the tormētts of hell, I do note thre thing which I will briefly ſpeake of) and they be theſe; The extremitie, perpetu- itie, and remedileſneſſe thereof. Firſt, touching the extremitie thereof, it ſtandeth ſpecially in theſe thre things. Firſt, that it is a ſeparation from all ioy & comfort of the preſence of God. Secondly, that it is an eternall fellowſhip w<sup>th</sup> the deuill and his angels. Thirdly, it is a feeling of the horrible wrath of God; which ſhall ſeiſe vpon body, & ſoule, and ſhall feede on them (as fire doth vpon pitch & brimſtone) for euer. The ſcriptures do note the extremitie of it; in calling it a lake, that burneth with fire & brimſtōe, for euer: in ſaying, there ſhal be weeping & gnashing of teeth: in affirming, that their worm dieth not (meaning the wor<sup>m</sup>e that gnaweth their conſcience, or their tormēt of conſcience) and the fire neuer goeth out: in tearming it *Tophet*, which is deep & large: & the burning thereof is fire and much wood: and that the breath of the Lord, as a riuer of brimſtone, doth kindle it. All theſe things be terrible to our ſenſes: and yet can they not fully expreſſe the thing, as it

*Apo.* 21. 8.

*Luk.* 13. 28.

*Mar.* 9. 44.

is

is indeed. For, no hart can conceiue, or tongue expresse the greatnesse & extremitie of the torments of hell. As the ioyes of heauen neuer entered into the hart of man: no more did the torments of hell. All the torments and troubles, that fall vpon men in this life, are but as sparkes of the fornaice of Gods totall wrath. All fires are but as it were pictures of fire, in cōparison of hell fire. For, as one writteth; Hell fire is so extreamply hot, that it will burne vp a mā, seuen mile, before he come at it. Yet the reprobates, being alwaies in it, shall neuer be consumed of it. As the Salamander is alwaies in the fire, & neuer cōsumeth: so the wicked shall be alwaies in the fire of hell, & neuer consume. For hel is a death alwaies liuing: & an end alwaies beginning. It is a grievous thing to a mā that is very sick, to lie vpon a feather-bed: how much more vpon a hot girdiron: but how most of all, to burne alwaies in hell fire, & neuer be consumed. An other extremitie of it cōsisteth in this, that the torments of hell are vniuersall: that is, in euery member, at once; head, eies, tongue, teeth, throat, stomack, back, belly, heart, sides, &c. All punishments of this life are particular. For some are pained in their head, som in their backe, some in their stomack. &c. Yet some particular paines are such, as a man would not suffer, to gaine al the world. But, for a mā to be  
torment



mented in all parts at once, what sight more lamentable: Who could but take pittie of a dog, in the street, in that case? Thus then wee see, that the extremitie of hell torments is greater, then can be conceiued, or vttered. For, who can vtter that, which is incomprehensible: We can go no further, in comprehending that which is incomprehensible, then to know it to be incomprehensible.

*Phila.* As you haue showed vs the extremitie of hell torments: so now proccede to the perpetuie.

*Theol.* The scriptures do set forth y perpetu-  
ity of hel torments, in saying: they are for euer.  
The wicked shall be cast into y lake, that burneth  
with fire and brimstone for euer. The fire  
neuer goeth out. When as many hūdrēd thou-  
sand yēeres are expired, as there be stones by y  
sea side: yet stil there be so many more to come.  
For that, which hath no end, can neuer come  
to an end. If all the Arithmeticians in y world  
were set a worke to doe nothing but number,  
al the daies of their life, euen y greatest num-  
bers that they could possibly set downe: and  
should in the end adde all their numbers toge-  
ther: yet could they neuer come any thing neere  
to that length of time, wherein the wicked shall  
be tormēted. If the whole circumference of the  
heauens were witten about with figures of  
Arith-

Arithmeticke, from the East to the West, and from the West to the East again: yet could it not containe that infinite time, & innumerable yeeres, wherein all vnbelæuers shall suffer eternall torture. For, in things infinite, time hath no place. For time is the measure of those things, which are subiect to measure. Therefore because hell torments are infinite, they cannot be measured by any time: neither can that, which is infinite, be diminished. For if you subtract frō y<sup>e</sup> which is infinit, ten thousand thousand millions of millions, yet it is thereby nothing diminished, or made lesse. But case a man should once in an hundred thousand yeeres, take a spoonfull of water out of the great ocean Sea, how long would it be, ere he had so emptied it? Yet shall a man sooner emptie the Sea, by taking out a spoonfull once in a hundred thousand yeeres, then the damned soule shall haue any ease. Therefore a certaine writer saith, If a damned soule might be tormented in hell but a thousand yeeres, and then haue ease, there were som comfort in it: (for thē there would be hope it would come to an end,) but, saith he, this word *ouer* killeth the hart. Oh, consider this, yee that forget God. O ye carnall worldlings, think on this in time. For, if you will not now be mooued in hearing, you shal be then crushed in peeres in feeling. What auailleth it, to liue in all possible



possible pleasures, & carnall delights heere, for  
some 60. yeeres, & the to suffer this eternall tor-  
ment: What shal it profit a mā, to win y<sup>e</sup> whole  
world and loose his soule? They be moze then  
mad, which wil hazard their soules for a little  
profit, & a few stinking pleasures. But this is y<sup>e</sup>  
nature of men; they wil haue the present sweet  
(come of it what wil) though they pay neuer so  
deare for it: though they go to the highest price:  
though they lose their soules for it. Oh the vn-  
speakable blindnesse & madnesse of the men of  
this world! The deuill hath put out their eies:  
and therefore leadeth them whether he list. For  
who can not lead a blind man, whether he list?  
Nahash the Ammonite would make no coue-  
nant with the Israelites, but vpon condition  
that he might put out all their right eyes. So  
the deuill doth couenant with all the wicked to  
put out both their eies; that he may lead them  
directly into hell. (dilestnesse of hell fire.

*Phil.* Now sir, a word or two more of the reme-

*Theol.* The scriptures do affirme, that as the  
torments of hel are extreame, so they are with-  
out all hope of remedy. As it is written: A man  
can by no meanes redeeme his brother; he canot  
giue his rāsom vnto god: so precious is the redēp-  
tiō of the soule, & the cōtinuāce for euer: to this  
purpose Abraham said, to y<sup>e</sup> rich man being in  
hell torments: Betwixt you & vs there is a great  
gulfe

*2. Sam.*

*11.2.*

*ysai. 49.8.*

*Luke. 16.*

*26.*

gulfes set: so that they, which wold go frō hēce to  
you, cānot: neither cā they come, frō thōce, to vs. *Math, 16,*

**Our Lord Jesus also saith:** What shall a man 26.

giue, for the recōpence of his soule? Where, our  
Saniour doth plainly affirme, that there is no  
ransome or recōpence, though neuer so great,  
to be giuen for a damned soule. For y<sup>e</sup> soule bee-  
ing in hel, can neuer be released, it is past reme-  
die. No meanes whatsoeuer can doe any good.  
No gold, no siluer, no friēds, no riches, no pow-  
er, no policie, no flatterie, no bzibery, no reach,  
no fetch or deuice whatsoeuer, can p<sup>re</sup>uaile one  
iot. For a man being once in hel, hath no reme-  
die. He is in close prison, he is shut vp vnder the  
hatches for euer: there is no getting out again.  
He must suffer perpetuall imprisonment. He can  
not bring a writ of false imprisonment: (because  
he is laid in, by the most righteous & iust iudge:  
who cannot possibly doe any wrong.) But he  
must lie by it. For being there once, hee is there  
for euer. If all the Angels of heauen should en-  
treate for a damned soule: If Abraham, Isaac,  
and Iacob should make great sute: If all the  
Prophetes, Apostles, and Martyres, should  
be continuall solicitors of Christ, for release:  
If the Father should make request for his  
Son, or the Mother for her Daughter: yet can  
none of these be heard: they must all haue the  
repulse. For, y<sup>e</sup> sentence of Christ cannot be re-  
uersed.



uerfed. His decreë is vnrepealeable. The due consideration of these thinges, may make all harts to quake, and all knées to tremble. In the troubles and afflictions of this life, though a man come into neuer so great dangers, yet he may wind out againe, by one meanes or another, by mony, or friendship, or rewards, or such like meanes: But, in hell fire, this is it that gripes, & maketh the hart despaire, that there is no remedie at all to bee vsed. If wee should aske of a damned soule, or an afflicted conscience, what they would giue for the ease and redemption of their soules: they would answer, The whole worlde: howsoever secure worldlings, and wicked Atheists (which see nothing, nor feelee nothing) make nothing of it.

Here, by the way, let vs consider the greatness of the losse of a mans soule: which we shal the better perceiue and see into, if wee can assigne a right value and prize the soule. If therfore it be demaunded, what is the price of the soule, or what is it worth: our Lord Iesus answereth: that it is more worth, then all the world. For saith he, What shal it profit a man, to win all the world, and loose his soule? Therefore the soule of the poorest begger is more worth then all the worlde. Then I reason thus: If the soule be more worth then all the world, then the losse of it

*Math, 16,*

It is greater, then the losse of the whole world.  
For indeed it is a losse of all losses; an vnreco-  
uerable losse. If a man should haue his house  
burnt ouer his head, and al that he hath consu-  
med in one night, it were a great losse. If a  
Merchant venturer should loose xx. thousand  
pound in one venture in one shippe, or, as they  
say, in one bottome, it were a very great losse.  
If a king should loose his crowne & kingdome,  
it were an exceeding great losse. But the losse  
of the soule is a thousand times more than all  
these: it is a matter of infinite importance. If a  
Tenant be cast out of the fauour of his Land-  
lord, it is a matter of grieve. If a noble mans  
Secretary be cast out of fauour with his Lord,  
so that hee taketh a pitch against him, it is a  
matter of great sorrow. If a Noble man him-  
selfe be discountenanced, and cast out of al fa-  
uour with his prince, that was in great fauor,  
it is a cossey, a hart-smart, and a matter of ex-  
ceeding greauance: But, to be eternally sepa-  
rated from God, to be shut out of his fauour, &  
to be cast away from his presence, and the pre-  
sence of his Angels, is a matter of infinit more  
dolour and torment. Marke then and behold,  
what a thing it is for a man to loose his soule.  
Oh therefore that men would be wise in Gods  
feare, & they would looke out in time, & make  
provisiō for their soules. Now then, to close vp



this whole point, the summe of all that hath bin said is this; That the torments of hell are endlesse, easelesse, and remediesse.

*A June.* The laying open of these doctrines of hell fire, & the iudgement to come, maketh me quake & tremble: I am thereby much perplexed, I feele great terror in my conscience, I am afraid I shall be damned.

*Antile.* Damned, man: what speake you of damning? I am ashamed to heare you say so. For it is well knowne that you are an honest man, a quiet liuer, a good neighbour, & as good a townes man, as any is in the parish where you dwell: & you haue alwaies bene so reputed & taken. If you should be damned, I knowe not who shall be saued.

*A June.* I regard not your flatteries. I beleeue God; I beleeue his word. I beleeue those things which M. *Theologus* hath alleaged out of the holy scriptures, pointing me both to the chapter, & the verse: and whether it bee more meete that I should beleeue the scriptures, or your soothings, iudge you. No, no. Now I do clearly see by the glasse of Gods law, that my state is wretched and miserable. For I haue liued in sin & ignorance all the daies of my life, being vtterly voide of all religion, and true knowledge of God. I am not the man indeed that you and others take me for. For though outwardly I haue liued honestly to  
che

the worldward : yet inwardly I haue not liued religiously to Godward.

*Antile* Tush, tush. Now I see you are in a melācholy humour. If you will goe home with me, I can giue you a speedy remedy: for I haue many pleasant & merry bookes, which if you should heare the read, would soone remedy you of this melācholy passion. I haue the Court of Venus. the Palace of pleasure, Bewis of Southampton. Ellen of Rummin: The merry Jest of the Frier and the Boy: The pleasant story of Clem of the Clough Adam Bell, and William of Cloudesley: The odde tale of William Richard, & Humfry: The pretty conceipt of Iohn Splinters last will & Testament: which all are excellent & singular bookes against hart-qualmes; and to remooue such dumpishnes, as I see you are now fallen into.

*Asune.* Your vaine and friuolous bookes of Tales, leastes, and lies, would more encrease my griefe, and strike the print of sorrow deeper into my heart.

*Antile.* Nay, if you be of that minde, I haue done with you.

*Phila.* I pray you, if a man may be so bolde with you: How came you by all these good bookes: I should haue said, so much trash and rubbish.

*Antile.* What mattereth it to you. What haue



you to doe to enquire? But I pray you, Sir, what meane you to call them trashe, and rubbish?

*Phila.* Because they be no better. They bee goodly gære, trimme stufte. They are good to kindle a fire, or to scoure a hot Quen withall. And shall I tell you my opinion of them? I doe thus thinke, that they were deuised by the diuell: scene and allowed by the Pope: Printed in hell: bound vp by Hobgoblin: and first published and dispersed in Rome, Italy, and Spaine. And all to this end, that thereby men might be kept from the reading of the Scriptures. For euē as a Lapwing, with her busie cry, draweth men away from her nest: So the Popish generation, by these fabulous deuises, draw men from the Scriptures.

*Antile.* Ah Sir: I see now, a fooles bolt is soone shot. You are more precise then wise. The Vicar of Saint fooles shall bee your ghostly father. What tell you mee of your opinion? I would you should well knowe, I neither regard you nor your opinion. There bee wiser men then you, which doe both read, allow, and take pleasure in these bookes.

*Theol.* Let him alone, good Philagathus: for you see what he is. There is no end of his crosse sing, and cauilling. But hee that is ignorant, let him be ignorant. And he that is filthy, let him

him be more filthy. Let vs now turn our speech to Asunetus: for I see he is heauie harted, and troubled in his mind. How doe you Asunetus? how doe you feele your selfe: me thinketh you are very sadde.

*Asune.* I am the better for you Sir, I thanke God. I neuer knewe what sinne meane till this day. It hath pleased God now to giue me some sight and feeling thereof. I am greatly distressed in my conscience to thinke what I haue beene. The remembrance of my former sinnes doth strike an horror into mee, when I consider how ignorantly and prophanely, and how farre off from God, I haue liued, all my life: it stings, and gripes me at the hart. I doe now see that which I neuer sawe: and feele that which I neuer felt. I doe plainly see, that if I had died in that state wherein I haue liued all my life, I should certainly haue beene condemned, and should haue perished for euer in my sinne and ignorance.

*Theol.* I am very glad that God hath opened your eyes, and giuen you the sight and feeling of your misery, which indeede is the very first step to eternall life. It is a great fauour, & special mercy of God towards you, that he hath so touched your hart: you can neuer be thankful inough for it. It is more then if you had a million of Gold giuen you. It is the onely rare



priviledge of God elect, to haue the eyes of their soules opened, that they may see into heauenly & spirituall things. As for the world, it is iust with God, to leaue them in their blindnesse.

*A June.* I do feeble the burden of my sinnes, I am greatly grieued for them, I am wearie of them. I am sory that euer I sinned against God, or that I should be such a wretch as to incurre his displeasure, and prouoke his maiestie against me. But I pray you good M. *Theologus*, sith you are a spirituall Physitian, & I am sicke of sinne, that you would minister vnto mee, out of Gods word some spirituall physick, and comfort.

*Theol.* Truly, I must needes thinke that the promises of mercy and forgiveness of sin, made in the Gospell, doe belong vnto you, and that Jesus Christ is yours: you are truly interested in him, and haue a proper right vnto him. For he came not to call the righteous, but sinners to repentance. You doe now feeble your self to be a sinner. you are grieued for your sins, you are weary of them. Therefore Jesus Christ is for you: all the benefits of his passion belong to you. Again he saith, The whole need not the Physitian; but they that are sicke. But you do acknowledge your selfe to be sick of sin: therefore Christ Jesus will be your Physitian: hee will swaddle you, and lappe you: he will binde by

all

*Mat. 9. 12.*

all your sores: he will heale all your wounds: he will annoint them with the oile of his mercie. He will smile vpon you, and shew you a ioyfull countenance. He wil say vnto you, your sinnes are forgiuen.

In him you shall haue rest and peace to your soule. Through him, you shall haue ease and comfort. For hee taketh pittie of all such as mourne for their sinnes, as you doe. Hee biddeth you, and all that are in your case, to come vnto him and he wil helpe you. Come vnto me (saith he) all yee that are weary & heavy loaden, and I will ease you. You are one of the that are bid to come: for you are weary of your sinnes, you feeble the burden of them. Christ is altogether for such as you are. He regardeth not the world, that is, the prophane and vnregenerate men. He bids not them come: hee prayeth not for them. I pray not for the world, saith he. They haue no part nor interest in him. They haue nothing to doe with him, nor with his merits and righteousness. He is only for the penitent sinner, & such as mourne for their sinnes. He is a pillow of downe to all aking heads, & aking consciences. Be of good comfort therefore, feare nothing: for assuredly Christ and all his righteousness is yours. He will cloath you w<sup>th</sup> it, He wil neuer impute your sins vnto you, or lay any of the to your charge: though they be neuer

Math, 11,  
28.

Iob, 17, 9,



Esay, 1, 18,

so many or so great: he will forget them, & forgive thee. As he saith by his Prophet: Though your sinnes were as crimson, they shall be made white as snowe: though they were redde like scarlet, they shall be as wolle. And againe he saith, by the same prophet: I haue put away thy transgressions as thicke clouds, & thy sinnes as a mist.

Esay, 44, 22,

Mic. 7, 19,

Esay, 43, 25,

Jer. 3, 12, 16,

Hosea, 11, 9,

By another prophet he saith: Hee will lay aside our iniquities, & cast all our sinnes into the bottom of the sea. Againe he saith by the prophet Esay, I, euen I am he that putteth away thine iniquities for mine own sake, and will not remember thy sins. And yet more sweetly hee speaketh vnto vs by the Prophet Ieremy: saying, Turne again vnto me, & I wil not let my wrath fall vpon you: for I am merciful, and will not alway keep mine anger. And againe by the Prophet Hosea, he saith: I will not execute the fiercenesse of my wrath: I will not returne to destroy Ephraim, for I am God, & not man. We of good cheere therefore, comfort your selfe with these promises: you haue cause to reioyce, seeing god hath wrought in you a dislike, & a griefe for your sins: which is a certaine token y<sup>e</sup> your sins shall neuer hurt you: for sins past cannot hurt vs, if sins present doe not like vs. You are growne to a hatred, & dislike of your sins, you mourn vnder y<sup>e</sup> burden of the: therefore you are blessed. For blessed are they y<sup>e</sup> mourn. Why therefore shold you be so heauie

use & sad : Remēber what S. Iohn saith: If any 1, Iohn, 2, 1,  
 man sinne, we haue an aduocate, Iesus Christ the  
 righteous, & he is the reconciliation for our sins.  
 S. Paul saith, y Iesus christ is set forth to be a re- Rom, 3, 25,  
 conciliation through faith in his blood. Again, y  
 holy Ghost saith : He is perfectly able to saue all Heb, 7, 25,  
 those that come vnto God by him, seeing he euer  
 liueth to make intercession for vs. The Apostle  
 saith, He is made of God, for vs, wisdom, righ- 1, Cor, 1, 30,  
 teousnes, sanctification, & redemption. Marke  
 that he saith, all is for vs, all is for his Church,  
 and for euery member of his Church, & therfore  
 for you. Christ is made of God, righteousness,  
 sanctification, & redemption for you. Christ is  
 your mediator, and your high Priest, and hath  
 offered by the euerlasting sacrifice, euen for you,  
 for you : that he might pay your ransome, and  
 redeeme you from all iniquitie. By his owne Hebr. 9, 12,  
 blood hath he entred once into the holy place, &  
 obtained eternall redemption for you. Christ is  
 not entred into y holy places which are made  
 with hands, which are similitudes of the true  
 sanctuarie: but is entred into the very heauen,  
 to appeare now in y sight of God for you. The  
 Apostle saith : Hee hath made him to be sin for Heb, 9, 24,  
 you, that knew no sinne, that you might be made 2, Cor, 5, 21,  
 the righteousness of god in him. Christ was made Gala, 3, 13,  
 a curse for you, that he might redeeme you from  
 the curse of the law. Oh therfore how happy are  
 you



you that haue such a Mediator and high priest. Rest therefore wholly vpon him, and vpon that perfect, eternall, & propitiatorie sacrifice which hee hath once offered. Apply Christ, apply his merits, apply the promises to your selfe, and to your own conscience: so shall they do you good, & bring great comfort to your soule. For put case you had a most excellent and soueraigne salve, which would cure any wound it were laid vnto: yet if you should locke it vp in your chest, & neuer apply it to your wound, what good could it do you? Euen so the righteousness and merits of Christ are a spirituall salve, which will cure any wound of the soule: but if we doe not apply the to our selues by faith, they can do vs no good. You must therefore apply Christ, and all the promises of the Gospell, to your selfe by faith, and stand fully perswaded, that whatsoever he hath done vpon the Crosse, he hath done for you particularly. For what is the iustifying faith, but a full perswasion of Gods particular loue to vs in Christ? The generall & confused knowledge of Christ & of his Gospell, auaieth not to eternall life. Labour therefore to haue the true vse of all these great & precious promises: Sticke fast to Christ, for through him onely wee haue remission of sins, & eternal life. To him all the Prophets giue witness, (saith S. Peter in the Acts) that through his name, all that belieue shall receiue

receiue remissiō of their sins. Where the Apostle telleth vs, that if a Graund Jury of Prophets were panelled to testifie of the way & means to eternal life, they would al w<sup>th</sup> one consent bring in a verdict, that remission of sins & eternall life are onely in Christ. Let vs heare the fore-man speak, & one or two of the rest: for in the mouth of two or thre witnesses, shal euery word stād. The Prophet Esay saith: He was wounded for our trasgressiōs: he was brokē for our iniquities: the chasticement of our peace was vpon him, & with his stripes we are healed. This great Prophet we see doth plainly affirm, y<sup>e</sup> Christ suffered for our sins, & by his sufferings we are saued. The prophet Ieremy testifieth y<sup>e</sup> same thing saying: Behold the daies come (saith y<sup>e</sup> Lord) that I will raise vnto *Dauid* a righteous braunch & a king shal raig<sup>n</sup> & prosper, & shal execute iudg-  
mēt & iustice in the earth. In his daies, *Judah* shal be saued, & *Israel* shal dwel safely: & this is the name whereby they shall call him: the Lord our righteousness. This Prophet iumpeth with y<sup>e</sup> other. For he saith, that Christ is the righteous braunch, & that he is our righteousness: which is al one as if he had said, our sinnes are pardoned only throug<sup>h</sup> him, and throug<sup>h</sup> him we are made righteous. Moreover he affirmeth, that *Judah* & *Israel*, that is y<sup>e</sup> Church, shal be saued by him. The Prophet Zachary, that I may speake  
it

Esay. 53.5.

Ier. 23.5.



Zach, 13, 1,

it with reuerence, telleth the same tale word  
 for word. Hee auoucheth the same thing with  
 the other two prophets. For he saith: In that day  
 a fountain shal be opened to the house of *Dauid*,  
 and to the inhabitants of *Ierusalem* for sin, & for  
 vncleannesse. The meaning of the Prophet is,  
 that in the dayes of Christs kingdom, the foun-  
 tain of gods mercy in Christ, should be opened  
 and let out, to wash away the sinnes & vnclean-  
 nesse of the Church. So then we see, that these  
 three great witnesses doe all agree in this, that  
 through Christ onely, we are washed from our  
 sinnes, & through him onely, we are made righte-  
 teous. Seeing then that eternall life is onely in  
 the sonne, therfore hee that hath the sonne hath  
 life. Be of good courage therfore, *De Asuncius*,  
 for no doubt you haue the sonne, and therefore  
 eternall life. Feare not your sins, for they can-  
 not hurt you. For as all the righteousness of A-  
 braham, Isaac, and Jacob, & all the most righte-  
 ous men that euer liued vpon the face of y<sup>e</sup> earth,  
 if it were yours, could do you no good, without  
 Christ: so all the sins in the world can doe you  
 no hurt, being in Christ. For there is no cōdem-  
 nation to them which are in Christ Iesus. Pluck  
 vp a good hart therefore, be no more heauy and  
 sad: for if you be found in Christ, clothed with  
 his perfect righteousness, being made yours  
 through faith, what can the deuill say to you?  
 what

Rom, 8, 1,

What can the Law doe: They may wel hisse at you, but they cannot sting you: they may grin at you, but they cannot hurt you. For who shal lay any thing to the charge of Gods elect: It is God that iustifieth: who shal condemne: It is Christ which is dead, or rather which is risen *Rom. 8. 33.* againe, who is also at the right hand of God, & maketh request for vs. Reioyce in the Lord *Psalme 4. 4.* therefore: and againe I say, reioyce. For greater is he that is in you, then hee that is in the world: our Lord Iesus is stronger the all. None can plucke you out of his hands: he is a strong Mediator: he hath conquered all our spirituall enemies: he hath ouercome hell, death, & damnation: he hath led captiuitie captiue: he hath spoiled principalities and powers: and hath made an open shew of them, & triumphed ouer them in his crosse. He hath most triumphantly said: O death, I will be thy death: O graue, I will be thy destruction: O death, where is thy sting? O hel where is thy victorie? *Hos. 13. 14.* Seeing then you haue *1. Cor. 15. 55.* such a Mediator and high Priest, as hath conquered the hellish Armie, and subdued all infernall power, what neede you to doubt, what need you to feare any more: Moreouer you are to vnderstand, and to be perswaded, that Gods mercy is exceeding great toward penitent sinners, & all such as mourne for their transgressions, according as he saith: At what time soeuer *Ezech. 18.*



*Psal. 103.*

a sinner doth repent him of his sins frō the bot-  
tome of his hart, he wil put them al out of his re-  
membrāce. The prophet Dauid doth most liues-  
ly and fully describe, vnto vs, the mercifull na-  
ture of God, in the 103. Psalm Where he saith:  
The Lord is full of compassion and mercy, slow  
to anger, and of great kindnesse: he will not al-  
waies chide, neither keepe his anger for ener: he  
hath not dealt with vs after our sinnes, nor re-  
warded vs according to our iniquities. For as  
high as the heauen is aboue the earth, so great is  
his mercy towards those that feare him. As far as  
the East is from the West, so far hath he remoo-  
ued our sinnes from vs. As a Father hath cōpas-  
sion on his children: so hath the Lord compassiō  
on them that feare him. For he knoweth where-  
of wee bee made: he remembreth that wee are  
but dust. The Historie of the lost sonne doth  
most notably set forth the wonderfull mercy of  
god towards penitent sinners. There is shew-  
ed, how the Lord doth embrace, tender, & make  
much of such poore sinners, as haue broken  
and contrite hearts for their sinnes: for it is  
said; that when the father sawe his repenting  
sonne a great way off, he had cōpassion on him,  
and ran & fell on his necke, and kissed him, and  
cloathed him with the best robe, put it on him,  
put a ring on his hand, & shooes on his feete, &  
caused the fat Calfe to be killed for him. Euen  
so

*Luk. 15.*

so the euerlasting father doth reioyce at the con-  
 uersion of any of his lost sons. Yea, there is ioy,  
 in y<sup>e</sup> presence of the Angels of God, for one sin-  
 ner that conuerteth. Moreover the Lord doth  
 most liuely expresse his mercifull nature & dis-  
 position in this, that he is very loath we should  
 perish & willingly cast away our selues. There-  
 fore often in y<sup>e</sup> holy scriptures hee doth mourne  
 for vs, bewaile our wretchednesse, & taketh vp  
 many pittifull complaints & lamentations for  
 vs, saying: Oh that my people had harkned vn-  
 to me, & *Israel* had walked in my waies. And a-  
 gain: Oh that thou hadst harkened vnto my cō-  
 mandements: then had thy prosperitie beene as  
 the flood, and thy righteousness as the waues of  
 the Sea. Againe hee mourningly complaineth  
 by his Prophet *Hosca*, saying, : Oh *Ephraim*,  
 what shall I do vnto thee? Oh *Judah*, how shal I  
 entreat thee? And in another place: what could I  
 do more vnto my vineyard, that I haue not don?  
 Marke here how cōpassionately the Almighty  
 God doth yearn ouer vs, & euē as it were beeld  
 vpon our wounds. The Apostle also doth note  
 the rich mercy, and maruellous loue of God to  
 mankind in this, that he doth beseech vs, and  
 pray vs by the ministers of the Gospel, that we  
 would be reconciled vnto him. The words are  
 these: Now thē are we Embassadors for christ, as  
 though god did beseech you through vs, we pray  
 you

*Psal. 31. 13.*

*Esa. 48. 18.*

*Hos. 6. 4.*

*2. Cor. 5.*



you in Christs stead, that you be reconciled vnto God. Is it not a strange thing that the omnipotent God. should fall to entreating of vs poore wretches? It is all one, as if a King should entreat a begger, whom he may will, and commaund. But the abundant mercy of God, towards mankind, doth most of al consist in this, that he hath giuen his only sonne for vs, when we were his enemies. As it is written: God so loued the world, that he hath giuen his only begotten sonne; that whosoever belecueth in him, should not perish, but haue euerlasting life. Again: God setteth out his loue towards vs, seeing that while we were yet sinners, christ died for vs: much more thē being now iustified by his blod, we shal be saued frō wrath through him. For if whē we were enemies we were recōciled to god by the death of his son, much more being recōciled, we shall be saued by his life. In all this then wee may clearely behold the infinite mercie of God towards vs poore sinners. For is it not a great matter that the sonne of God should take our nature vpon him, should be so abased as he was, & should humble himselfe to death, euen the death of the Crosse? For as the shadowe of the Diall went backe tenne degrees, that Ezechias might receiue length of daies, and much happinesse: so Christ, the sonne of righteousness, hath gone backe many degrees, that wee might

*Iohn. 3.**Rom. 5. 8.**phil. 2. 8.*

might haue eternal life. His humiliation therefore, is our exaltation : his sufferings our ioy : his death, our life. For we haue no other remedy or refuge but onely his merits & righteousness. He is our city of refuge, whether we must fly & where we must take sanctuary. He is y<sup>e</sup> *Ier. 8.*  
 Balme of Gilead, wherby our soules are cured. *Iohn, 5, 20.*  
 He is that poole of Bethesda, where euery man may be cured of what disease soeuer hee hath. *2. King. 5.*  
 Hee is y<sup>e</sup> riuer of Iordan, where Naaman may wash away all his Leprosie. He is that Pellican, who by pecking a hole in his owne breast, doth restore his yong to life again by his blood. Yet one thing we must note by the way, which hath bene partly touched before : that all the mercy of God, & merits of Christ, are to be restrained only to the elect: only to the true members of the Church. As plainly appeareth in y<sup>e</sup> *Psal. 130.*  
 103. Psalm. Where the mercies of God, which there are largely described, are restrained only to them that feare him, keepe his couenant, and thinke vpon his Commandements to do them. And touching Christ, it is said, y<sup>e</sup> he is a prince, and a Saviour vnto Israell: and that he shal redeeme Israell from all his iniquities. Againe it is written : That Christ being consecrate, was made the Autho<sup>r</sup> of eternall saluation, to them that obey him. None do or can obey him, but onely the Elect : therefore he is the Authour of saluation only to the Elect. And consequently,  
 Cc. the



Exod. 25.  
10.

þe prophane world, whatsoeuer they say, whatsoeuer they brag, & boast, haue no true title or interest in him. This thing was figured in the law in this, that the mercy seate, which was a type of Gods mercy in Christ, and the Arke which was a figure of the Church, were by the expresse commandement of God, fitted each to other, both in length and breadth. For as the Arke was two cubits and a halfe long, & a cubit & a halfe broad: iust so was the mercy seate.

Psal. 136.

Lamenta.  
3.22.

Noting thereby, that the mercy of God in Christ, should only be fitted to his Church, and belong only to the Church: so as not one without þe Church should be saued. For he that hath not the Church for his mother, cannot haue god for his father. Lastly we are to obserue, that as God is infinite in mercy, & of great compassion towards penitent sinners: so also is he most constant in the course of his mercies towards his children. And therefore one of the Psalmes carrieth this sote: His mercy endureth for euer: his mercy endureth for euer: his mercy endureth for euer. Noting thereby both þe constancy & eternity of Gods mercie. To the same purpose it is thus written; It is the Lords mercies that wee are not consumed: it is because his compassions faile not.

Let vs know therefore, that God, as touching his mercy to his children, is of a most constant & vnchangeable nature. As he saith: I am the Lord, I change not. For if God were of a changeable nature

nature, as we are, & subiect to passiōs, thē were we in a most miserable case. Thē must he needs smite vs downe, & take vengeance of vs euery day, & euery houre in the day: because wee prouoke him euery day, & euery houre in y<sup>e</sup> day. But y<sup>e</sup> God of heauē is not as a man, y<sup>e</sup> he should be subiect to passions & affections: he is of a most constant & immutable nature. For though we prouoke him euery day w<sup>th</sup> new sins, yet is he so farre off from seeking reuenge, y<sup>e</sup> the next day he rewardeth vs w<sup>th</sup> new mercies, and breaketh through all our unkindnesse, to shew kindnesse vnto vs: & through al our naughtinesse to do vs good. Al our infirmities cannot make him break off w<sup>th</sup> vs, or cease to loue vs. Hee is content to take vs w<sup>th</sup> al faults: & to loue vs dearly, though we haue great faults. He regardeth not our infirmities: though we be oftentimes weilward & eluish, yet for al that, he loueth vs neuertheles. Euen as a louing mother, though her young suckling crie al night, & bee excedding trease & weilward, so as she cannot rest an houre in the night: yea, though she endure much loathsomenes & trouble w<sup>th</sup> it: yet in y<sup>e</sup> morning, when shee ariseth, she loueth it neuertheles, but dādles it, playeth w<sup>th</sup> it, smileth & laugheth vppon it: so the god of all mercies, whose loue, towards vs, far passeth the loue of mothers, though we grieue him w<sup>th</sup> our infirmities continually, yet loueth vs neuertheles, and is content to put vp al, to



forget and forgive all: for he is a most constant lover. Where he once sets & settles his love, he loveth most constantly, nothing can alter him, nothing can remove him. Even as a Father, when his little childe catcheth a fall, breaketh his shins, and hurteth his face, is so far from being offended or displeased with him therefore, that he doth pittie him, & bemoane him, seeking remedies for his hurt: so our mercifull Father is so farre off from being angry and displeased with vs for some slips & falles, that he doth the more pittie vs, and lament our case. Even as a loving & wise husband, though his wife haue many infirmities, yet knowing that she loveth him dearely, & that her heart is with him, he is well content to winke at all her faults, to hide the, to beare with them, yea, & to make nothing of them, loving her neuerthelesse for them. So our dear husband & Spouse Jesus Christ, because he knoweth we love him, & that hee hath our harts, is content to beare with al our infirmities, & to make light of the. For this cause it is that he saith to his Spouse in the Canticles: *Can. 4. 1. 7.* Though she was black & full of infirmities, behold thou art faire my love, behold thou art faire: thou art all faire my love, there is no spot in thee. Marke y he calleth his Church faire, all faire, and without spot, not because she was so in her selfe, but because she was made so in him. And assuredly the eternall God beholding her in his sonne,

sonne, doth so esteeme & account of her. For as  
hee y beholdeth any thing through a red glasse  
doth take it to be red. as is y colour of y glasse.  
so God the Father, beholding vs in his sonne,  
doth take vs to bee of the same nature & quali-  
tie that he is: that is, perfectly righteous. For  
this cause it is that he loueth vs, and setteth his  
hart vpon vs, & will not be remooued from vs.  
For his loue, to his children, is alwaies one &  
the same: although we haue not alwaies y like  
sight & feeling of it. As the Wine is alwaies  
the same in substance & quantity, though some-  
time it semeth vnto vs to be wasted vnto a very  
small scantling. Let vs know then to our great  
cōfort, that the loue of God towards vs in his  
deare sonne, is constant, and alwaies alike, and  
that he will not discountenance vs. oʒ shake vs  
off for some infirmities, no no: yet for many in-  
firmities: for the mercifull God doth accept of  
his children, because their general care is good,  
& the vniuersall Tenor of their life tendeth vnto  
righteousnesse, howsoeuer they may greatly  
faile in many particular actions. Two oʒ thre  
fits of an Ague, doe not proue a diseased body:  
no: two oʒ thre good daies a sound body: euen  
so some few infirmities do not argue a wicked  
man; no: two oʒ thre good actions, a good  
man: but we must haue an eye to the certaine  
and settled course of a mans life. Euen as men



are truly said to walke in a way, when they go in it, although sometimes they trip & stumble: so Gods children do walke in y way of righteousness, although sometimes they stumble, & step out of it; or sometimes be violently haled out of it by thēues. For Sathan & y violence of our lusts, do oftē hale vs out of y way: but we must get into it againe as sone as we are escaped. Now then to conclude & drawe to an end: sith God is so infinitely merciful, & constant in his mercie: sith such great & precious promises are made to vs in Christ: sith the Lord doth not regard our infirmities whē our harts are with him: Therefore O Asuncetus, be of good chēre, let nothing trouble you, fear not y assaults of y deuil, regard not his temptations: for assuredly your sins are forgivē. Christ is yours, heauē is yours, & all y promises of life & saluatiō belong vnto you: so as you need not to doubt, you can not miscary, your name is written y in booke of life.

*Asune.* I am greatly comforted & cheared vp with your words: your preaching of the Gospel, & laying opē of Gods abundāt mercy in christ, and of the promises, doe exceedingly reuiue me, and euen as it were put newe life into me: they are as Secke & Sugar vnto my Soule, and more sweet then the hony, & the hony comb: they are as phisick to my sicke soule, and as oyntment to my spirituall wounds. I doe now beginne to see  
what

what misery is in man, & what mercy is in God. And I know by woful experience, that where misery is not felt, there mercy is not regarded: but now it hath pleased god to giue me some feeling of mine own wretchednes & misery, & yet with good comfort in his mercy. For I thake god for it, I begin now to grow to some perswasion, that the promises do belong vnto me, my sins are forgien, and that I am one of them that shall be saued.

*Theol.* I do greatly reioyce that God hath, according to his rich mercy, wrought this good worke in you. I doe from the bottome of my hart giue him the praise and glory of it. Happy are you, that euer you were borne, in whom God hath wrought so gracious a worke. It is of his high fauour and speciall mercy towards you: for it is the only priuiledge and prerogative royall of Gods owne children, truly to repent and beleue. I beseech God therefore to increase your faith, and to fill you full of ioy & peace in beleeuing, that you may abound in hope, through the power of the holy Ghost.

*Antile.* The Sunne draweth lowe. *Asinetus* it is time for you and me to be going.

*Phila.* Indeed the night wil approche by & by: and therefore we must of necessitie breake off.

*Theol.* Sith it is so, wee will here surcease and goe no further.

*Asunc.* Sir, I will now take my leaue of you.



I can neuer be thankful enough for all the good instructions & cōforts which I haue heard from you this day . I hope I shall remember some of them whilst I liue. I do therfore praise God for you, and for your counsel, & for this day: which I hope shal be the first day of my repentance, & true conuersion vnto God.

*Theol.* The Lord for his infinit mercies sake graunt it . And I most humbly beseech the Almighty God to establiſh you with his free spirit, that you may proceed and goe forward in a Christian course vnto the end.

*Phila.* I pray you good M. *Theologus* pardon my boldnesse: for you see I haue been very bold to propound many questions vnto you, wherein you haue fully satisfied me, to the great ioy and comfort of my soule. I doe therefore praise God for you, and I hope I shall neuer forget some things which you haue vttered . But I will now commend you to God, and to the word of his grace, which is able to build further.

*Theol.* Farewel good *Philagathus*. The Lord blesse you, & keepe you in all your waies : and the God of Heauen preferue vs all, and continue vs in his feare vnto the end.

All glory be giuen to God.

*F I N I S.*

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contained in this Booke, and directing to the Page  
where they are set downe.**

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The ignorant man, beeing afflicted in his conscience, is exceedingly comforted with the hearing of Gods abundant mercy preached vnto him, and thereuppon dooth gather great inward peace, conuerteth vnto God with all his hart, and doth exceedingly blesse G O D for the Preachers counsell. 391

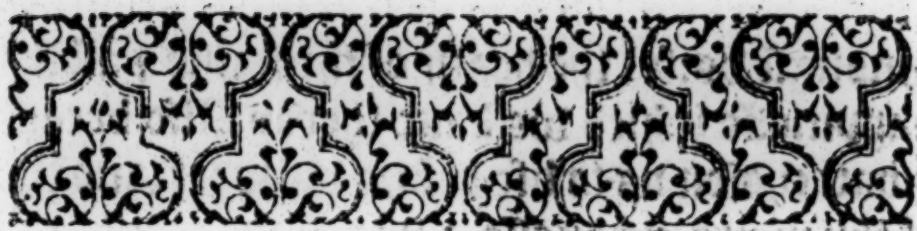
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¶ A Morning prayer, to be vsed in  
*prina:e families.*

**O** Lord our God, & heauenly father, wee  
thy vnworthy children do here come in-  
to thy most holy & heauenly presence to  
giue thee praise, & glory, for all thy great  
mercies and manifold blessings towardes vs:  
especially for that thou hast preserved vs this  
night past from all the dangers & feares there-  
of, hast giuen vs quiet rest to our bodtes, and  
brought vs now safely to the beginning of this  
day, & doest now afresh renew all thy mercies  
vpon vs, as the Eagle reneweth her bil, giuing  
vs all things abundantly to enioy: as food, rai-  
ment, health, peace, liberty, and freedome from  
manie miseries, diseases, casualties, and cala-  
mities which we are subiect vnto in this life e-  
uery minute of an houre: & not only so, but also  
for vouchsafing vnto vs many good things, not  
only for necessitie, but euē for delight also. But  
aboue all (deare father) we praise thy name for  
the blessings of a better life, specially for thy  
most holy word & sacraments, & all the good we  
enioy thereby: for the continuance of the gospel  
D D amongst



amongst vs: for the death of thy sonne & all that  
happinesse which we haue therby. Also because  
y<sup>e</sup> hast chosen vs to life befoze we were, and that  
of thy méere goodnesse, & vnderferued fauour to-  
wards vs, & hast called vs in thine appointed  
time, iustified by thy grace, sanctified vs by thy  
spirit, & adobted vs to be thine owne children, &  
heires apparant to y<sup>e</sup> great crowne. O Lord o-  
pen our eies euery day moze & moze, to see & co-  
sider of thy great & maruailous loue to vs in all  
these things: y<sup>e</sup> by the due consideration there-  
of, our harts may be drawne yet neerer vnto  
thée, euen moze to loue thée, feare thée, and obey  
thée: that as thou art enlarged towards vs in  
mercy, so we may be enlarged towards thée in  
thanksgiuing: & as y<sup>e</sup> dost abound towards vs  
in goodnes, so we may abound towards thée in  
obedience & loue. And fith (deere father) thou art  
neuer weary of doing vs good, notwithstanding  
all our vnworthines & naughtines: therfoze let  
the consideration of thy great mercy, & fatherly  
kindnes towards vs, euen as it were force our  
harts, & compel vs to come into thy most glori-  
ous presence w<sup>th</sup> new songs of thanksgiuing in  
our mouths. We pray thée (O most mercifull  
god) to forgive vs al our vnthākfulnes, vnkind-  
nes, prophanenes, & great abusing of al thy mer-  
cies, & specially our abuse & cōtempt of thy Gos-  
spel, together w<sup>th</sup> al other y<sup>e</sup> sins of our life, which

we confesse are innumerable, & mo then can be reckoned vp, both in omission of good things, & cōmission of euil. We most hūbly intreat thee to set them all ouer to y<sup>e</sup> reckoning which thy son Christ hath made vp for them vpon his crosse, & neuer to lay any of them to our charge, but freely forget all, and forgive all. Paile down al our sinnes & iniquities to the Crosse of Christ, bury them in his death, bathe them in his blood, hide the in his wounds, let the neuer rise vp in iudgment against vs. Set vs free of y<sup>e</sup> miseries that are vpon vs for sin, & keep back the iudgments to come, both of soule, body, goods, & good name. Be reconciled vnto vs in thy deere son, concerning all matters past, not once remembzring or repeating vnto vs our olde & abhominable iniquities: but accept vs as righteous in him, imputing his righteousness to vs, and our sins to him. Let his righteousness satisfy thy iustice for all our vnrighteousnes, his obediēce for our disobedience, his perfection for our imperfection. Moreouer, wee hūbly beseech thy good maiestie to giue vs y<sup>e</sup> true light & feeling of our manifold sins, that we may not be blinded in the through delight, or hardned in them through custome, as the reprobates are: but y<sup>e</sup> we may be euen wearie of them, & much grieved for them, labouring and stirring by all possible meanes to get out of them. Good Father touch our hearts with



true repentance for all sinne. Let vs not take any delight or pleasure in any sin: but howsoever we fall through frailtie (as we fall often) yet let vs neuer fall finally, let vs neuer lie downe in sinne, nor continue in sinne: but let vs get vpon our feete againe, & turne to thee with all our harts, & seeke thee whilest thou maiest bee found, and whilest thou doest offer grace and mercie vnto vs. O Lord increase in vs that true and liuely faith whereby we may lay sure hold on thy sonne Christ, and rest vpon his merits altogether. Giue vs faith assuredly to be lieue all the great and precious promises made in the Gospel. and strengthen vs from aboue to walke and abound in al the true & sound fruits of faith. Let vs walke not after the flesh, but after the spirite. Let vs feele the power of thy sonnes death killing sin in our mortall bodies, & the power of his resurrection, raising vs vp to newnesse of life. Let vs grow dailie in the sanctification of the spirit, and the mortification of the flesh. Let vs liue holilie, iustlie, and soberlie in this present euil world, shewing forth the vertues of thee in al our particular actions: that we may adorne our most holie profession, & shine as lights in the midst of a crooked, & froward generation amongst whō we liue, being gainfull to all by our liues & conuersations, & offensive to none. To this end we pray thee

fill vs with thy spirit and all spirituall graces :  
as loue, wisdom, patience, contentment, meek-  
nesse, humilitie, temperancy, chastity, kindnes,  
and affabilitie, and stirre vs vp to vse prayer &  
watchfulnesse, reading and meditation in thy  
lawe, and all other good meanes whereby wee  
may growe & abound in all heauenly vertues.  
Blesse vs in the vse of the meanes, from day  
to day : make vs such as thou wouldest haue  
vs to be, and such as we desire to be, working  
in vs both will and deede, purpose and power.  
For thou, O Lord, art all in all, thou wilt haue  
mercie vpon whom thou wilt haue mercy, and  
whom thou wilt thou hardenest. Haue mercie  
vpon vs therfore (deere father) and neuer leaue  
vs to our selues, nor to our owne wils, lusts, &  
desires : but assist vs with thy good spirit, & we  
may continue to the end in a righteous course:  
that so at length we may be receiued into glo-  
rie, and be partakers of that immortall crowne  
which thou hast laide vp for all that loue thee,  
and truly call vpon thee.

Further, we entreat thee, O heauenly father,  
to giue vs all things necessarie for this life : as  
foode, raiment, health, peace, libertie, and such  
freedome from those manifold miseries which  
we lie open vnto euerie day, as thou shalt meet.  
Blesse vnto vs all the meanes which thou hast  
put into our handes for the sustenance of this



faile life. Blesse our stocke, and store, corner, &  
cattel, trades, & occupations, & all the works of  
our hands : for thy blessing only maketh rich, &  
it bringeth no sorowes w<sup>th</sup> it. Giue vs therefore  
such a competencie & sufficiencie of these out-  
ward blessings, as thou in thy heauenly wise-  
dome seest most needfull for vs. Moreover, we  
humbly beseech thee, (most louing Father) in  
great mercie to looke downe from heauen vpon  
thy whole church, and euery member of it. Be  
fauourable vnto Sion, and build vp the wals of  
Ierusalem. Behold, w<sup>th</sup> the eie of pittie, the great  
ruines, & desolations of thy Church. Heale vp  
the wounds, and make vp the breaches thereof  
in all Nations. Regard it as thine owne flock,  
tender it as thine own family, dresse it as thine  
owne vineyard, loue it as thine owne spouse.  
Think thoughts of peace to it, & alwaies looke  
vpon it in deepe compassion. Blesse it with thy  
grace, guide it w<sup>th</sup> thy spirit, & defend it alwaies  
w<sup>th</sup> thy mighty power : scatter the deuises, con-  
found the counsels & overthrow the forces of al  
that fight against it. Specially we intreat thee  
(deare father) to set thy selfe against that Anti-  
christ of Rome, that mā of perdition, which set-  
teth himselfe against thee, and against all thy  
people. In thine appointed time we pray thee  
giue him a deadly down-fall. Beat downe all  
his power & authoritie daily more & more: giue  
fre

free passage to thy Gospel in al kingdoms, that  
Babylon may fall and neuer rise vp againe. The  
more the fauozites and adherents of Rome la-  
bour to vphold their Idolatrous kingdome,  
the more let it fall downe, euē as Dagon before  
the presence of thine Arke. Poure downe y<sup>e</sup> vi-  
als of the fulnesse of thy wrath vppon the king-  
dome of the beast, & let their riches, wealth, cre-  
dit, and authoritie dry vp euery day more and  
more, as the riuer Euphrates. Let it pittie  
thee, O father, to see thine owne spouse sit as a  
deformed and forlorne womā here below, wee-  
ping and mourning with her haire about her  
neck, hauing lost all her beautie and comeli-  
nesse: cheere her vp (deare Father) glad her  
with the ioy of thy countenance, and so decke  
her, and trimme her vp, that thou maist de-  
light in her as a Bridegroom in his Bride.  
Specially we intreat thee to haue mercy vpon  
thy Church in this land: intend good vnto vs, &  
not euil: giue vs not ouer into the hands of the  
cruel Spaniard, as our sins haue deserued. Scat-  
ter we pray thee, O Lord, the deuises, & breake  
the plots of all such as haue plotted the ouer-  
throwe and vtter subuersion of this Church,  
and common wealth. Blesse this Church, more  
and more, with the continuance of true Reli-  
gion amongst vs. For thy great names sake,  
and infinite mercies sake deale graciously and



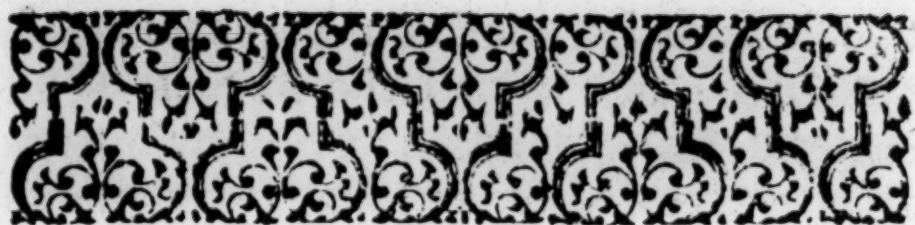
fauorably vnto vs, & our posteritie. Turne from  
vs that vengeance which is due to vs for our  
sins. For thou seest how iniquitie preuaileth, &  
the wicked goe away with the goale. Atheisme  
ouer spreadeth euery where, and Poperie see-  
meth to get a head again. Now therefore (deare  
father) we most humbly beseech thee to take or-  
der speedily for the remedying & redressing of  
these manifold disorders, and grieuous enor-  
mities that are amongst vs. We intreated of thy  
poore children to bee good to this English Na-  
tion. Heare the cries of thine elect: heare the  
mourning of them that mourne in Sion. Let  
the cries of thy children cry downe all the cries  
of the sins of the Land, & be reconciled vnto vs  
in the multitude of thy compassions: that so thou  
maist still continue a most mercifull protecto-  
r of this thine English vineyard. We pray thee  
(good Father) shew special mercie to our most  
noble and gracious King James thine announ-  
ted seruant: blesse him, and keepe him in all  
his waies. Blesse his gouernment vnto vs. Let  
thine Angels encamp about him, & let thy ho-  
ly hand be alwaies ouer him: keepe him from  
treasons, & deliuer him fro y<sup>e</sup> treacheries of his  
enemies, giue him to see what belongeth vnto  
his peace: & giue him a hart earnestly bet to set  
vpon the practise of the same: giue him all gra-  
ces necessarie for his place, & necessarie for his  
salua-

saluation, continue his gouernment peaceable,  
& prosperous amongst vs: & as thou hast made  
him the bzeath of our nostrils, & a gracious in-  
strument for the sauing of many 1000. soules,  
so let his owne soule be saued in the day of thy  
Sonne Christ. Blesse his Maiesties most hono-  
rable priuie Counsellors, and giue such good suc-  
cesse vnto all their counsels, & policies in mat-  
ters of state, that we may lead a quiet & peace a-  
ble life in al godlinesse & honestie. Blesse all the  
Nobilitie, worke in them a care to glorifie thy  
name in their places, make them faithfull to  
thee, and faithfull to the Land. Direct with thy  
good spirite all such as beare the sword of Ju-  
stice, that they may draw it out to punnish the  
wicked, and to defend the godly, and that they  
may with all good care & conscience discharge  
the dueties of their places. Increase the num-  
ber of faithfull and zealous Ministers, in this  
church. Send thy gospel to those places where  
it is not, and blesse it where it is. Remember  
the in mercy O Lord, that are vnder any crosse  
or affliction whatsoeuer: be comfortable vnto  
them, heale vp their wounds, binde vp their  
sores, put all their teares into thy bottle, and  
make their bedde in all their sorowes, and put  
such a good end to all their troubles, that they  
may redound to thy glozy, & the furtherance of  
their owne saluation. In the meane time giue  
them



them patience and constancie to beare whatso-  
euer it shal please thy mercifull hand to lay vpon  
them . Last of all, in a word, we pray thee  
blesse magistracie, ministerie, & cominonaltie.  
Blesse all thy people : doe good to all that are  
true and vpright in their hearts. And so (deare  
father) we doe comitt, and comend our selues,  
our soules and bodies into thy hands, for this  
day, and the rest of our life, praying thee to take  
care and charge of vs : keepe vs from all euill,  
watch ouer vs for our good , let thine Angels  
encamp about vs, let thy holy hand be ouer vs,  
and keepe vs in al our waies, that we may liue  
to thy praise and glory here in earth , keeping  
faith and a good conscience in all our actions ;  
that after this life we may be crowned of thee  
for euer in thy kingdome. Graunt these things  
good father to vs here present, and to all thine  
absent : praying thee in speciall fauour to re-  
member our friends, & kinsfolkes in the flesh,  
all our good neighbours, & wellwillers, and all  
those for whom wee are bound to pray by na-  
ture, by deserts, or any duetie whatsoever, for  
Jesus Christs sake our onely mediator . To  
whom with thee and the holy Ghost, be gi-  
uen all praise and glory, both now, and  
for euermore. Amen.

¶ An



¶ An Euening prayer, to be vsed in  
*private families.*

○ Eternall God, and our most louing, &  
deare Father, we thy vnwoꝛthy childꝛē  
doe here fall downe at the foote of thy  
great Maiestie, acknowledging frō our  
harts, y we are altogether vnwoꝛthy to come  
nēre thee, oꝛ to looke towarde thee: because  
thou art a God of infinite glory, and wee are  
most vile, and abhominable sinners, such as  
were conceiued, and boꝛne in sinne and corrup-  
tion, such as haue inherited our fathers cor-  
ruptions, and also haue actually trasgressed all  
thy holy statutes, and lawes, both in thoughts,  
woꝛdes, and deeds, before we knew thee: and  
since, secretly and openly, with our selues, and  
with others, our particular sinnes are moe  
then can be numbred: foꝛ who knoweth how  
often he offendeth? But this wee must needes  
confesse against our selues, that our hearts are  
full of pride, couetousnesse, and the loue of  
this world, full of wrath, anger, and impatien-  
cie, full of lying, dissembling, and deceiuing,  
full



full of vanitie, hardnesse, and p:ophanenes, full  
of infidelitie, distrust, and selfe-loue, full of lust,  
vncleannesse, and all abhominable desires: yea  
our harts are the very sinkes of sinne, & dung-  
hills of all filthines. And besides all this, we do  
omit the good things we should do: for there are  
in vs great wants of faith, of loue, of zeale, of  
patience, of contentment, and of euery good  
grace: so as thou hast iust cause to procede to  
sentence of iudgment against vs, as most dam-  
nable transgressors of all thy holy commande-  
ments: yea such as are sunk in our rebellions, &  
haue many times, & often committed high trea-  
son against thy maiestie, & therefore thou maist  
iustly cast vs all downe into hel fire, there to be  
tormented with sathan, & his angels for euer.  
And wee haue nothing to except against thy  
maiesty for so doing: sith therin y<sup>e</sup> shouldst deale  
with vs but according to equitie, and our iust  
deserts. Wherefore deere Father, wee doe ap-  
peale from thy iustice to thy mercy, most hum-  
bly intreating thee to haue mercy vpon vs, and  
freely to forgiue vs all our sinnes past whatso-  
euer, both new, and old, secret, & open, knowne  
and vnknowne, & that for Iesus Christes sake  
our only mediator. And we pray thee touch our  
harts with true grieve, & vnfained repentance  
for them, that they may be a matter of continu-  
all sorrow, & hart-smart vnto vs, so as nothing  
may

may grieue vs moze than this, that we haue of-  
fended thee being our speciall friend and Fa-  
ther. Giue vs therfore (dear Father) euery day  
moze and moze sight and feeling of our sinnes,  
with true humiliation vnder the same. Giue vs  
also that true & liuelie faith, whereby we may  
lay sure hold on thy Sonne Christ, and all his  
merits, applying the same to our owne soules;  
so as we may stand fully perswaded that what-  
soeuer he hath done vpon y<sup>e</sup> crosse, he hath done  
for vs particularly, as well as for others. Giue  
vs faith (good Father) constantly to beleue al  
the swēte promises of the Gospel, touching re-  
mission of sinne, & eternall life, made in thy son  
Christ. O Lord increase our faith, that we may  
altogether rest vpon thy promises which are all  
yea, and Amen. Yea, that we may settle our  
selues and al that we haue whollie vpon them:  
both our soules, bodies, goods, name, wiues, chil-  
dren and our whole estate; knowing that all  
things depend vpon thy promises, power, and  
prouidence, and that thy word doth support, &  
beare vp the whole order of nature. Moreover,  
we intreat thee, O Lord, to strengthen vs from  
aboue to walke in euerie good way, & to bring  
forth the fruits of true faith in all our particu-  
lar actions, studying to please thee in all things  
and to bee fruitfull in all good works; that wee  
may show forth vnto all men by our good con-  
uersation



uerſation whose children we are : and that we  
may adorne and beautifie our most holy profes-  
ſion by walking in a Chriſtian course, & in all  
the ſound fruits, and practiſe of godlineſſe, and  
true religion. To this end, wee pray thee ſanc-  
tiſie our hearts by thy ſpirit, yet more, and more:  
ſanctiſie our ſoules and bodies, and all our cor-  
rupt naturall faculties, as reaſon, underſtan-  
ding, will, & affections ſo as they may be fitted  
for thy worſhip, and ſervice, taking a delight &  
pleaſure therein. Stirre vs up to ble prayer,  
watchfulneſſe, reading, and meditation in thy  
law, & all other good meanes wherby wee may  
profit in grace & goodneſſe from day to day. Bleſſe  
vs in the uſe of the means, y we may daily die  
to ſin, & live to righteouſneſſe. Draw vs yet nee-  
rer unto thee: helpe vs againſt our manifold  
wants. Amend our great imperfections, renew  
vs inwardly more & more, repaire the ruines of  
our hearts, aide vs againſt the remnants of ſin.  
Enlarge our hearts to run the way of thy com-  
mandements, direct al our ſteps in thy word, let  
none iniquity haue dominion over vs. Aſſiſt vs  
againſt our ſpecial infirmities, & maiſter ſins, y  
we may get the victorie over them all, to thy  
glory, & the great peace & comfort of our owne  
conſciences. Strengthen vs good father by thy  
grace, & holy ſpirit, againſt the common corrup-  
tions of y world, as pride, whozedom, conetouſ-  
neſſe,

nes, cōtempt of thy gospel, swearing, lying, dis-  
sembling, & deceiuing. O dēre father, let vs not  
be ouercome of these filthy vices, noꝝ any other  
sinful pleasures, and fond delights, wherewith  
thousands are carried headlong to destruction.  
Arme our soules against all the temptations of  
this world, the flesh, & the deuil: ȳ we may ouer-  
come them all through thy helpe, & keepe on the  
right way to life, ȳ we may liue in thy feare, &  
die in thy fauor, that our last daies may be our  
best daies, & that we may end in great peace of  
cōscience. Furthermore, dēer father, we intreat  
thee not only for our selues: but for all our good  
brethren thy dēre children scattered ouer the  
face of the whole earth, most hūbly beseeching  
thee to blesse them all, to chēre them vp, & glad  
them with the ioy of thy cōtēnance, both now  
and alwaies. Guide them all in thy feare, and  
keepe them from euil, that they may prayse thy  
name. In these dangerous daies, and declining  
times, we pray thee, O Lord, raise vp nursing  
fathers, & nursing mothers, vnto thy church.  
Raise vp also faithfull Pastors, that thy cause  
may be carried forward, truth may preuaile,  
Religion may prosper, thy Name onely may  
be set vp in the earth, thy Sonnes kingdome  
aduaunced, and thy wil accomplished. Set thy  
selfe against all aduersary power, specially that  
of Rome, Antichrist, Idolatry, and Atheisme:  
curse



curse & crosse all their counsels, frustrate their  
deuises, scatter their forces, ouerthrowe their  
armies. When they are most wise, let them be  
most foolish: when they are most strong, let them  
be most weake. Let them know that there is no  
wisdom, nor counsel, power, nor policy against  
thee the Lord of hostes. Let them knowe that  
Israell hath a God, and that thou which art cal-  
led Iehouah art the onlie ruler ouer all the  
world. Arise therefore O most mightie God,  
and maintaine thine owne cause against all  
thine enemies, smite through all their loynes,  
and bow downe their backs, yea let them all be  
confounded, and turned backward that beare  
ill will vnto Sion. Let the patient abiding of  
the righteous be ioy: and let the wicked be dis-  
appointed of their hope. But of all fauour, wee  
intreat thee O Lord to shewe speciall mercy to  
thy Church in this land wherin we liue. Con-  
tinue thy Gospell amongst vs yet with greater  
successe, purge thy house daily more and more,  
take away all things that offend. Let this Pa-  
tion stil be a place where thy name may be cal-  
led vpon, & an harbour for thy Saints. Shew  
mercie to our posterity deare Father, and haue  
care of them, that thy Gospell may be left vnto  
them as a most holy inheritance. Defend vs a-  
gainst foraine inuasion, keepe out Idolatrie,  
and Popery from amongst vs. Turne from vs  
those

those plagues which our sins crie for. For the  
sinnes of this Land are exceeding great, horri-  
ble, and outrageous, and give thee iust cause  
to make vs spectacles of thy vengeance to all  
Nations: that by how much y more thou hast  
lifted vs vp in great mercy, and long peace,  
by so much the more thou shouldest presse vs  
downe in great wrath & long warre. There-  
fore deare Father, we most humbly intreate  
thee for thy great names sake, and for thy in-  
finite mercies sake, that thou wouldest be re-  
conciled to this Land, and discharge it of all  
the horrible sinnes thereof. Drowne them  
O Lord in thy infinite mercy through Christ,  
as it were in a bottomlesse gulfe, that they  
may neuer rise vp in iudgement against vs.  
For although our sinnes be exceeding many,  
and fearefull, yet thy mercie is farre greater.  
For thou art infinite in mercie: but we can-  
not be infinite in sinning. Giue vs not ouer  
into the hands of the Idolaters: least they  
should blaspheme thy name, and say, Where  
is their God in whom they trusted: But ra-  
ther deare Father take vs into thine owne  
hands, and correct vs according to thy wise-  
dome: for with thee is mercie, and deepe com-  
passion. Moreouer we most hartily beseech  
thy good Maiesty to blesse our most gracious  
King Iames, and to shew much mercie to him



in all things. Guide him in thy feare, and  
keepe him in all his waies, working in his  
soule unfained sorrow for sinne, true faith in  
the promises, and a great care to please thee  
in all things, and to discharge the duties of  
his high place, in all zeale of thy glory, and  
faithfulnesse towards thy Maiestie: that as  
thou hast crowned him here in earth, so he  
(spending his daies here below in thy feare)  
may after this life be crowned of thee for ever  
in the heavens. We beseech thee also to blesse  
his Maiesties most honorable priue Coun-  
sellors. Counsell them from above, let them  
take aduise of thee in all things: that they  
may both consult, and resolute of such courses  
as may be most for thy glory, the good of the  
Church, and the peace of this our Common-  
wealth. Blesse the Nobilitie, and all the Ma-  
gistrates in the land, giuing them all grace  
to execute iudgement and iustice, and to  
maintaine truth and equitie. Blesse all the  
faithfull Ministers of the Gospell, increase  
the number of the, increase thy gifts in them:  
and so blesse all their labours in their severall  
places, and congregations, that they all may  
be instruments of thy hand to enlarge thy  
Sonnnes Kingdome, and to winne many vnto  
thee. Comfort the comfortlesse with all need-  
full comforts. Forget none of thine that are  
in

in trouble: but as their afflictions are, so let  
the ioyes, and comforts of thy spirit be vnto  
them: and so sanctifie vnto all thine, their af-  
flictions, and troubles, that they may tend to  
thy glory, and their owne good. Give vs  
thankfull hearts for all thy mercies both spi-  
rituall and corporall: for thou art very mer-  
cifull vnto vs in the things of this life, and  
infinitely more mercifull in the things of a  
better life. Let vs deeply ponder and waigh  
all thy particular fauours towards vs: that  
by the due consideration thereof our hearts  
may be gained yet nearer vnto thee, and that  
therefore we may both loue and obey thee, be-  
cause thou art so kind, and louing vnto vs:  
that euen thy loue towards vs, may drawe  
our loue towards thee, and that because mer-  
cie is with thee, thou maist be feared. Grant  
these things good Father, and all other neede-  
full graces for our soules, or bodies, or anie  
of thine throughout the whole world, for  
Jesus Christs sake. In whose name we  
further call vpon thee as he hath  
taught vs in his Gospell,  
saying; Our father which  
art in Heauen,  
&c.



¶ A Prayer to be vsed at any time,  
*by one alone priuately.*

**O** Lord my God, and heauenly Father, I  
thy most vnwoorthy child, do here in thy  
sight freely confesse that I am a most sinfull  
creature, and damnable transgressor of all thy  
holy laws & cōmandemēts: y as I was bozne  
& bred in sin, & stained in the womb, so haue I  
continually brought forth the corrupt & vgly  
fruits of that infection, & contagion, wherein I  
was first cōceined, both in thoughts, woꝝds, &  
woꝝks. If I should go about to reckon vp my  
particular offēces, I know not where to begin  
oz where to make an end. For they are moꝝe  
the haire of my head, yea far moꝝe then I can  
possibly fēle oz know. For who knoweth the  
height, & depth of his corruptiō? who knoweth  
how oft he offēdeth? Thou only O Lord know-  
west my sins, who knowest my hart: nothing  
is hid frō thee: thou knowest what I haue bin,  
& what I am; yea my cōscience doth accuse me  
of many & grievous euils, & I do daily fēle by  
wofull experieñce how fraile I am, how prone  
to euill, & how vntoward to all goodnes. My  
mind is ful of vanity, my hart ful of pꝛophane-  
nes, mine affections full of deadnes, dulnes, &  
drowzines in matters of thy woꝝship & seruice.  
Yea, my whole soule is full of spirituall blind-  
nesse,

nesse, hardnesse, vnprofitablenesse, coldnesse, &  
securitie. And in very deed I am altogether a  
lūpe of sin, & a masse of all miserie: & therfoze I  
haue forsaited thy fauour, & incurred thy high  
displeasure, and haue giuen thee iust cause to  
frowne vpon me, to giue me ouer, and leane me  
to mine owne coꝛrupt wil & affections. But (O  
my deare father) I haue learned fro thy mouth,  
y thou art a God ful of mercy, slow to wrath, &  
of great compassion, and kindnesse, to wards al  
such as grone vnder the burden of their sins.  
Therfoze extend thy great mercy to wards me  
poore sinner, and giue me a general pardon for  
all mine offences whatsoeuer: seale it in the  
bloud of thy son, and seale it to my conscience  
by thy spirit, assuring me more & more of thy  
loue & fauour to wards me, and that thou art a  
reconciled father vnto me. Grant that I may,  
in all time to come, loue thee much, because  
much is giuen; and of very loue feare thee, and  
obey thee. O Lord increase my faith, that I  
may stedfastly beleue all the promises of the  
Gospell made in thy son Christ, & rest vpon the  
altogether. Enable me to bring forth the sound  
fruits of faith & repentance in all my particu-  
lar actions. Fill my soule full of ioy, and peace  
in beleuing. Fill me full of inward comfort  
and spiritual strength against al temptations:  
giue me yet a greater feeling of thy loue & ma-  
nifold



nifold mercies towards me, worke in my soule  
a loue of thy Maiestie, a zeale of thy glorie, an  
hatred of euil, & a desire of all good things. Giue  
me victoꝝy ouer those sins which thou knowest  
are strongest in me. Let me once at last make a  
requeſt of the world, & the flesh. Mortifie in me  
whatsoever is carnall, sanctifie me throughout  
by thy spirit, knit my hart to thee for ever that  
I may feare thy name, renew in me the image  
of thy sonne Christ daily more and more. Giue  
me a delight in the reading and meditation of  
thy word. Let me reioyce in the publike mini-  
ſterie thereof. Let me loue and reuerence al the  
faithfull Ministers of thy Gospel. Sanctifie  
their doctrines to my conscience, seale them in  
my soule, write them in my hart, giue me a soft  
and melting heart, that I may tremble at thy  
words, & be alwaies much affected with godly  
sermons. Let not my sinnes hold back thy mer-  
cies from me, nor mine unworthinesse stop y  
pas-  
ſage of thy grace. Open mine eyes to see y  
great  
wonders of thy law. Reueale thy secrets vnto  
me: be open harted towards me thy unworthy  
ſervant. Hide nothing from me that may make  
for thy glorie, and the good of my soule. Blesse  
all meanes vnto mee which thou vseſt for my  
good. Blesse all holy instructiōs vnto my soule.  
Blesse me at al times both in hearing and rea-  
ding thy word. Giue me the right vse of all thy  
mercies,

mercies, & coꝛrections, that I may be the better  
foꝛ them. Let me abound in loue to thy children.  
Let my hart be very neerely knit vnto them, y  
where thou louest most, there I may loue most  
also. Let me watch & pray, that I enter not in  
to tẽptation: giue me patience & contentment in  
all things. Let me loue thee moze & moze, & the  
woꝛld lesse & lesse. So draw my mind vpward,  
that I may despise al transitoꝛy things. Let me  
be so rapt & rauished with the sight & feeling of  
heauenly things, that I may make a base rece  
koning of all earthly things. Let me vse this  
woꝛld as though I vsed it not. Let me vse it  
but foꝛ necessitie, as meate and dꝛinke. Let me  
not be carried away with the vaine pleasures  
and fond delights thereof. Good father woꝛke  
thy good woꝛke in me, and neuer leaue me, neꝛ  
foꝛsake me, till thou hast brought me to true  
happines. Oh deare father make me faithful in  
my calling, that I may serue thee in it, & be al  
waies carefull to do what good I may in any  
thing. Blesse me in my outward estate. Blesse  
my soule, body, goods, & name. Blesse all y be  
longeth vnto me. Blesse my goings out, & com  
mings in. Let thy coũtenance be lifted vp vpon  
me, now and alwaies: cheare me vp with the  
ioies & comforts of thy spirit: make me thãkful  
foꝛ all thy mercies. Foꝛ I must needs confesse  
that thou art very kinde vnto me in all things.

For



For in thee I live, move, and have my being:  
of thee I have my welfare & good being, thou  
art a daily friend, and special good Benefactor  
unto me. I live at thy cost & charges. I hold all  
of thee in Chief, & I finde that thou art never  
weary of doing me good: thy goodnes towards  
me is unshakable. Oh I can never be thank-  
full enough unto thee for all thy mercies, both  
spiritual & corporal. But in such measure as I  
am able, I praise thy name for all, beseeching  
thee to accept of my thanksgiving, in thy sonne  
Christ, & to give me a profitable vse of all thy  
favours, that thereby my heart may be fully  
drawne unto thee: give me O Father to be of  
such a good nature, & dispositiō, that I may be  
wonne by gentlenesse, & faire meanes, as much  
as if thou gavest me many lashes. Wardon all  
mine unthankfulness, unkindnes, & great abu-  
sing of thy mercies, & give me grace to vse the  
more to thy glory in all time to come. Streng-  
then me deare Father thus to continue prai-  
sing & glorifying thy name here vpon the earth;  
that after this life I may be crowned of thee  
for ever in thy kingdome. Grant these petitiōs  
most mercifull God, not onely to mee, but to  
all thy deare children throughout the whole  
world, for Jesus Christs sake: in whose name  
I doe further call vpon thee, saying as he hath  
taught me; O our Father which art in heauē, &c.

*FINIS.*

